Ego identity among young people of Spanish Speaking Latin American immigrant families in Melbourne, Australia

by

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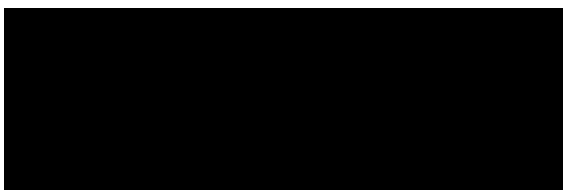This thesis does not incorporate any material previously written by another person except where due reference is made within the text. This thesis does not incorporate without acknowledgement any material previously submitted for a degree in any University or other educational institution, and to the best of my knowledge it does not contain any material previously published or written by another person except where due reference is made in the text.

The ethical principles and procedure specified by the Human Research Ethics Committee of Victoria University and by the Australian Psychological Society's document on health research and experimentation have been adhered to in the preparation of this report.

Renzo Vittorino, August 2003

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ABSTRACT

As in other countries with a history of strong immigration and with multicultural policies, in Australia there has been a developing interest in the psychological processes of immigration. However, to date, little empirical research in this area has been reported, and none pertaining to Latin American immigrants. The present exploratory study focused upon psychological experiences among 28 families of Latin American origin living in Melbourne, Victoria, with particular attention to the experience of young people in such families. The study explored potential links between the development of ego identity of the young people, perceptions of parents' level of acculturation and perceptions of family functioning. It was conducted in two phases, employing complementary quantitative and qualitative methodologies.

The study was grounded in a theoretical framework integrating psychoanalytic concepts of ego identity, family systems views and dynamic conceptualisations of acculturation.

A quantitative study of correlations between variable of interest failed to confirm expectations based on previous United States research, possibly as a function of the sample to be concentrated in the medium range, bicultural or integrated acculturation levels of the parents participating. The findings of Phase One led on to the second qualitative investigation, with eight young people of a sub-sample of Phase One. In-depth interviews revealed that the achievement of balance between competitive forces and the presence of core Latin American values appeared to be central in the individual's and their families' development. In other words, the dynamic balance

achieved by individuals and their families appeared to be based on the flexible use of core Latin American values in order to meet the needs of family members and demands from the external world.

The findings of Phase One and Phase Two, taken together, confirm the value of the theoretical framework originally proposed, in indicating a dynamic balance of internal and external functioning in the family system of integrated immigrants. Findings also suggested that this balance facilitates the process of development of ego identity in young people in the family by encouraging safe exploration of the external world and of the self, against a background of firm values identified as part of Latin American culture. Implications of the findings for theory, social policy and service delivery are discussed, together with implications for further research.

CHAPTER ONE

THE EGO IDENTITY OF YOUNG PEOPLE

IN IMMIGRANT FAMILIES

The way in which individuals and families adapt to a newly adopted country of residence is an enduring issue of interest to researchers in social psychology. In recent decades, issues related to the process of acculturation have been of particular interest to professionals in the area of mental health (Krupinski, 1984; Salgado, 1987; Yunjin, Koeske, & Sales, 2002). According to Grinberg and Grinberg (1984), such interest is based on awareness of immigrants' demands for psychiatric and psychological treatment, as well as on the identification of mental health problems directly related to immigration. Many immigrants tend to suffer psychological problems after moving from one country to another, a state labelled by Grinberg and Grinberg as the psychopathology of immigrants, a state affecting their relationships with both their old and their new social environments.

The family unit may mediate the acculturation process. A study conducted by Keefe (as cited in Padilla, 1980) pointed out that the family is a vital part of an individual's existence, serving as a protective shield against discrimination or hostility by the host society, or against inadequate services not accounting for ethnic group needs. The process of being caught between two cultures is a particularly difficult one for the young people in a family. As noted by Hepperlin (1991), the young person has to deal with an upsurge of both internal desires, with demands from the external world, and with a conflict between these. In the case of immigrant young people, this common conflict is increased by having to bridge the differences between the old culture and the new one. Younger immigrants are faced with the

double task of adapting to a different culture and dealing with their developmental challenges. Paramount among these developmental challenges is that of establishing a new sense of self, or a new ego identity. The degree of success achieved in this task by young people can be expected to have a major impact upon their success in settling effectively in the new country, while, conversely, cultural adaptation can be expected to influence ego identity development. Young people born to immigrant families in the new country are considered likely to face similar tensions in establishing a clear sense of ego identity.

Despite the widespread academic interest in the immigrant experience, the issue of how adaptation occurs at the family level remains little understood. In particular, research into links between acculturation within the family and the development of ego identity in young people has not been systematically studied. Similarly, little research has been conducted to explore possible links between these variables and family relationship factors.

In consideration of the importance of this matter, and in consideration of the gaps identified in the actual research on immigrant family and individual life, the present study examines possible associations between ego identity development in young people, parental acculturation, and family functioning in Spanish speaking Latin American families living in Melbourne, Australia. In this first chapter, a series of theories are outlined in order to provide a conceptual context for understanding individual psychological ego identity development. The major theoretical framework identified derives from psychodynamic theories of development, notably those of Erikson (1950, 1968), Blos (1962, 1967), Marcia (1966, 1967), and Garbarino and Garbarino (1978). The second chapter reviews conceptualisation of acculturation, particularly focusing upon individual acculturation in the multicultural society of Australia, and emphasising the framework proposed by Szapocinik, Arca, and Kurtines

(1976), Padilla (1980), and Berry (1980, 1988, 1989, 1990a, 1990b). Chapter Three provides

a framework for understanding family functioning as a unit, based upon family systems

theories, especially those of Combrinck-Graham (1985) and Montgomery and Fewer (1988).

In the fourth chapter, the developmental genetic psychology of Piaget (1950, 1967) is used to

integrate the conceptualisations considered in the first three chapters, thus establishing a

foundation for the present study, the rationale of which is argued in Chapter Five.

As noted above, all immigrants undergo a process of adaptation as a result of moving to the

new country. Such a complex and multi-faceted process is likely to interact powerfully with

the ego identity development of young immigrants in differing ways. The psychodynamic

perspective on individual psychological development highlights the phenomenon of ego

identity formation during adolescence and young adulthood, and was therefore proposed as a

comprehensive theoretical base from which to commence the present investigation. This

background theory is presented below, leading to the consideration of the context of family

relationships and their involvement in cultural identification.

1.1   Psychodynamic theories concerning ego identity experience

According to Hepperlin (1991), the central psychosocial task which commences during

adolescence is the formation of a new sense of self or ego identity. Ego identity is considered

a fundamental element of personality organisation, and involves two main questions for the

person to answer, namely 'Who am I?' and 'What role I am going to play?' These questions

arise strongly in the individual mind in response to the biological and psychological changes

of adolescence, as well as to changes in the expectations of the young people expressed by the

individual's family and by the surrounding society. As a consequence, young people are considered to need to negotiate a new ego identity in order to achieve an adequate level of adult functioning (Garbarino & Garbarino, 1978). This process begins in early adolescence and continues into young adulthood (Blos, 1962).

Regardless of variations from culture to culture, the task of finding an answer to these questions remains essentially the same (Erikson, 1968). However, young immigrants, particularly those from families showing low levels of behavioural change, have been considered to be in a particularly vulnerable position regarding ego identity development, because of the co-existence of two, possibly conflicting, social worlds in which they find themselves (Heppelin, 1991).

Many theories have contributed to understanding the complexity of young people's development, including cognitive-behavioural and sociological approaches. The concept of ego identity was crystallised by the psychoanalyst Erikson (1968), and the major elaboration of this concept has come from the general field of psychodynamic psychology, derived from the original Freudian psychoanalytic theory.

According to Frosh (1989), the purpose of the psychoanalytic approach is to gain a full understanding of a mental event, addressing the questions of how and why such an event occurs. Thus this approach is concerned with the elucidation of personal meanings, which can then explain how past experiences may influence the current behaviour of individuals. Psychoanalytic theory, drawing upon the two central proposals of the power of unconscious phenomena and the power of the individual's desire, has contributed to understanding the course of ego identity development across each stage of individual psychological

development.

Early psychoanalytic theorists, following Freud (1931/1950), explored the adolescent period from psychosexual and family relationships perspectives. They pointed out that identity development could be seen as a replacement of powerful ties with parents by relationships with peers that are more powerful than before (Ackerman, 1958; Klein, 1938). More recent psychodynamic theorists (Blos, 1967; Erikson, 1968; Josselson, 1980) have argued that early relationships with close family members are not actually replaced, but rather are transformed into mature relationships. These more recent theorists have also taken a broader perspective on the experience young people to include sociological factors.

1.2   Dimensions of ego identity development in adolescence and adulthood

The major theorists studying adolescence from a psychodynamic perspective (Blos 1967; Erikson, 1950, 1968; Marcia 1966, 1967) have pointed out that this period involves the loss of a previously established ego identity in the process of gaining development of a new one. According to Erikson (1968), ego identity is based on a combination of the internalisation of the parent figures, which occurs during childhood, of the person's body image, and of the role the individual plays in the family. From a similar viewpoint, Bowlby (1973) stated that individuals construct mental working models or representations of themselves in relationship with others. These internal working models form the basis of the kind of attachment established with the primary caregiver and with others. The model formed of the self and of attachment figures depends partly on the degree of confidence in the availability of those attachment figures. The latter is judged in the terms of whether or not particular attachment

figures can be trusted to respond to the needs of support and protection and whether or not the self is seen as lovable.

In Erikson's (1968) scheme, ego identity development in adolescence and young adulthood involves a crisis period featuring a gradual review and integration of all self-identifications, including identifications with internalised parental figures. The concept of inner identity implies that young people need to experience a progressive continuity from their past experiences to their future plans, and continuity from how they perceive themselves and how they feel they are perceived by others. Assuming a new role at this stage includes learning what things are allowed or disallowed, and affirming of an individual image in relation to others, and in relation to the social context in general. The establishment of a new ego identity also involves exploration and commitment, and thus young peoples' search for their vocational, professional, ideological, religious and sexual identities, and then begin to actually commit themselves to their choices.

The opposite of this integrative process, according to Erikson (1968), is ego identity diffusion, characterised by an inability to co-ordinate past experiences with the new roles demanded and by difficulties in functioning in everyday life. Instability of commitment and confusion in emotional life are common experiences in this state.

Blos (1967) conceptualised ego identity formation in a similar way. He described adolescence as involving a second process of self-identification, the first having occurred during early childhood. Initial individuation occurs when children reach their first independent actions, the motor and physiological acquisitions such as walking and toilet training. Blos pointed out that individuation in adolescence implies disengagement from the

objects of childhood (especially from parents), rebellion against parents, rigid defences, and over-involvement with the external world to support the fragility of the sense of self. Friendships become far more intense and affective ties are withdrawn from family members in some respects, to be re-invested in new relationships. Also, young people develop new coping mechanisms. Thus identity development involves separation from past roles, gaining a critical distance from them (individuation-separation), facilitating selection, rejection and modification of such roles, which are the basis of a new ego identity.

Marcia (1966, 1967) built upon Erikson's original (1950) notion of ego identity development to emphasize the two main notions of crisis and commitment. Accordingly, "crisis refers to times during adolescence when the individual seems to be actively involved in choosing among alternative occupations and beliefs. Commitment refers to the degree of personal investment the individual expresses in an occupation or belief" (Marcia, 1967, p. 119).

Marcia (1967) went on to conceptualise four types of categories of ego identity status based upon the presence or absence of a crisis period and the presence or absence of commitment to a very clear sense of self. Firstly, the status of Identity Achieved refers to the situation where an individual has successfully undergone a period of crisis and appears to have developed stable commitments. Secondly, the status of Identity Moratorium refers to the individual being in a state of crisis, searching for values, either not having yet made a commitment or having developed commitments considered temporary. Thirdly, Identity Foreclosure refers to a state in which the individual has not experienced a period of crisis, but reports stable commitments that are adopted from parents rather than being the product of personal searching or exploration. Finally, identity diffusion refers to a condition in which the individual has neither experienced any crisis, nor made any commitment in terms of ego

identity.

Marcia (1967) placed these four types of ego identity status in a continuum in the following order: Achievement, Foreclosure, Moratorium, and Diffusion. He emphasised that these points in the continuum should not be considered as categories. Marcia expressed concern as to the positioning of Foreclosure and Moratorium in the continuum, and decided to rate Foreclosure higher than Moratorium (Per, 1990). This was because young people of Moratorium status are struggling to make their own commitments, while Foreclosure indicates commitment now made.

According to Muuss (1988), it is possible to see Marcia's (1967) four types of identity status as forming a developmental sequence, but with no one status as an actual prerequisite for another. He proposed that the only prerequisite that appears to be necessary, in order to achieve a clear ego identity, is to go through the type of exploration or crisis that is characteristic of the moratorium stage. Furthermore, Muuss considered that individuals could experience characteristics of two or three types of status at the same time. For example, a young person may have developed a commitment in the occupational domain as a result of an intensive personal search, but manifest foreclosure in a conservative attitude towards sex, based on the parents' perspective.

Wearing (1984) argued that young people are faced with living with an ego identity more diffused than that observed by Erikson and others writing twenty years earlier due to family and societal changes in the Western world. He commented that the developmental concepts around ego identity are based on the idea that young people will achieve a more integrated identity to the degree that they are able to achieve autonomy from parents, sex role identity,

career balance and internalised morality. Failure in these achievements constitutes identity diffusion. In more recent decades, a more lengthy educational period has meant that young people have not necessarily been able to become autonomous as quickly.

Wearing (1984) also considered that integration of identity in young people as conceived by Erikson is difficult to attain in a changing society. Findings of several studies cited by Wearing (1984) led him to argue that identity achievement is associated with adults' expectations for American middle class males in the 1950's. Furthermore, Wearing stated that adults' expectations and assumptions that informed their concept of ego identity are specific to economic and historical conditions of the period in which these theoretical ideas were developed. He also noted that the concept of ego identity achievement was based upon the idea of young people growing up in a nuclear family, with clear husband and wife roles set by society. Such assumptions obviously did not include the life of young people in single parent families, surrounded by high levels of unemployment. Wearing also noted that developing an internalised morality had become more difficult since society now experiences less consensus.

in relation to social and moral issues than in the past. Young people are exposed to conflicting views being expressed in mainstream society concerning religious commitment, definition of gender, sexuality, and marriage.

In his theoretical framework, Erikson (1968) expected the young person would have resolved his or her identity crisis by the age of about twenty-one. Wearing's (1984) theoretical position proposed a more flexible attitude to identity formation and the related developmental tasks, as individual and societal values and norms are neither static or universal. He proposed that the period of exploration called psychosocial moratorium, as defined by Erikson, be

extended into the adulthood period. This dynamic approach acknowledged young people may engage in further, more prolonged exploration, growth, and redefinition of values within a changing society.

Psychoanalytic theorists other than Erikson, Blos and Marcia (Fisher; Offer & Offer; Symonds & Sensen, as cited in Josselson, 1988) have also noted that ego identity formation in young people continues into adulthood, involving not only a separation from the objects of childhood, but an ongoing transformation of attachment to parents.

1.3 Ego identity development and family relationships

The rapid emotional and physical changes of adolescence involve increasing self sufficiency and independence, and imply both an internal reorganisation and a reorganisation of social relationships with parents and peers (Blos, 1967; Erikson, 1950, 1968; Jacobson, 1954; Quintana & Lapsley, 1987, 1990; Sabatelli & Mazor, 1985; Schaff, 1991; Shapiro, 1969). According to Ackerman (1958) and Schaff (1991), these changes are best understood within the context of the family, the basic social unit of growth and experience.

Erikson (1968) and Blos (1967) noted that the essential developmental task of a young person involves moving away from the more dependent childhood relationship with the parents, changing self identity, and preparing to enter as a relatively independent individual into the adult world. Thus the young person is required to face and deal with the anxieties, which appear related to entering an unknown world. Simultaneously, this development produces an impact on family structure, requiring the parents to adjust to those changes. The conflict of

adolescence may be summarised as a clash between regressive or conservative forces versus progressive ones, and are present both in the parents and in the young person (Garbarino & Garbarino, 1978). Young people tend to modify the primary relationships with their close family members and move into a new world to obtain privileges, such as more social freedom, but they also respond to conservative forces to maintain childhood relationships with family members. The distance between young people and parents can increase during this period of life, and feelings of hostility can govern both family and wider social interactions. These angry feelings may be based partly on the perception by parents that the conduct of young people is contrary to adult status and family equilibrium. At the same time, young people can perceive the world of their parents as strange and hostile.

Psychoanalytic theorists (for example, Klein, 1938) have proposed that during the period of adolescence there is a re-creation or repetition of many earlier experiences in relationship to the parents. However, the young person goes beyond this repetition by establishing new ways of relating with others (Fenichel, 1964; Freud, 1958). Changes in family relationships are facilitated, on one hand, by multiple social activities demanded by the young person's social environment and, on the other hand, by the family dynamic which encourages family members to go beyond the family boundaries (Garbarino & Garbarino, 1978). When the new ways of relating between family members and the new environment are blocked or are disapproved, the young person may show behavioural disorders in adapting to the world. Following such blockage, the process of gradual separation may not take place, and dependent or hostile relationships with parents and with the surrounding social environment may become entrenched.

Thus theorists in this area have generally agreed that, while young people move away from

the family and towards friends, their relationships with the family are still critical to their continued development, and any study of adolescence needs to take into account the family as well as the individual. As expressed by Noller and Callan (1991), the quality of family relationships is crucial in determining the competence and confidence with which the young people deal with this major transition into adulthood. As have many others theorists, Noller and Callan further claimed that family relationships affect both the way that young people negotiate the major task during this period, and the ability of young people to establish close and meaningful relationships with others beyond the family.

1.4   A comprehensive approach to ego identity development

As commented by Côté and Levine (1988), and by Penuel and Wretch (1995), traditional approaches to ego identity development, such as those of Erikson (1968) and Marcia (1966), have mainly focused on the role of isolated individuals in the identity development or on individuals' responses and commitments to particular personal situations. On the other hand, Vygotsky (1981) wrote widely on the influence of social activities and the environment on the development of human behaviour in general, but not specifically on identity formation, as pointed out by Côté and Levine. Wearing's (1984) work, of course, specifically explained this perspective, as described above.

Penuel and Wretch (1995) therefore developed a theoretical approach that integrates the model focusing on individual choices (Erikson 1968), with the model focusing on socio-cultural aspects of human behaviour (Vygotsky 1978). This comprehensive approach is able to provide a more coherent account of ego identity development, seeing ego identity not as a

static, inflexible dimension, but as a dynamic process "that may in fundamental ways change from activity to activity, depending on the way, in each activity, the purpose, form, cultural tools, and context are coordinated" (Penuel & Wretch, 1995, p.84).

This comprehensive approach, named the mediated-action approach (Penuel and Wretch (1995), comprises three main components. Firstly, the model grounds ego identity transformation in the social context in which that process takes place. The individual's identity is developed from an integration of symbols, signs and voices from surrounding cultures.

Secondly, the model proposed cultural and historical resources as empowering, and at the same time limiting, ego identity development. Individuals can be both empowered and limited in their process of establishing their identity by exposure to a wide variety of choices, careers and modes of self-expression. Individuals are empowered by ideologies providing a coherent worldview, and, as stated by Wertsch (as cited in Penuel & Wretch, 1995), the meaning of those cultural and historical resources is determined by the cultural context in which they are used. For example, ideologies involving autonomy and freedom are important tools to define identity in an American context, but would not necessarily be validated by other cultures that promote community life and/or interdependence (Shaw, 1994).

The third component of this model integrates Erikson's notion of the development of ego identity as a sense of inner coherence with social interaction as a medium of transformation. Sampson (as cited in Penuel & Wretch, 1995) pointed out that identity is formed in conversation with others. In the course of such action, the individual incorporates a series of signs, which confirm a sense of self, and are used to describe the self to others. Ego identity

formation is, then, a form of action directed to clarify to others and to oneself who one is, and what values one holds. Such action will always take place within a particular cultural and historical context that has a specific meaning for each individual.

The central idea in this comprehensive approach is that ego identity is developed in relation to commitments established in the areas of fidelity, ideology and work. Penuel and Wretch (1995, p. 91) summed up the force of their theoretical scheme by defining "identity as realising and transforming one's purposes, using signs to accomplish meaningful action".

1.5   Ego identity development and cultural identification

Theorists in the field of ego identity development have thus generally recognised ego identity development as the result of adopting multiple complex identifications such as gender roles, sexual roles, occupational commitments, and life styles. Accordingly, some theorists have proposed identification as one of the components or identifications that may play a critical role in the development of a healthy ego identity, particularly among immigrant young people (Marcell, 1995; Roberts & Phinney, 1999). Marcell defined cultural identification as a component of a more general process of ego identity formation, which starts during adolescence and denotes the commitment made to a social grouping of common ancestry. This commitment involves the sharing of common values, behavioural patterns and symbols that are distinctive and different from those of the larger society.

Blackwell, Hart, Erikson, Stonequist, and Tajfel's research (as cited in Phinney, Lochner, & Murphy, 1990) suggested that young people from minority groups, such as immigrant groups,

are likely to be at risk of developing psychological disorders. However, Baldwin, Cross, and Gordon, (1976), McShane, (1988), and Rosenberg and Simmons (1970) (references cited in Phinney et al, 1990) later found the opposite, that minority groups suffer no lower self-esteem or greater adjustment problems than other members of society. Phinney et al. (1990) considered that this discrepancy between research findings might have been the result of not taking into account the way young people deal with their ethnic identity or cultural identification in the process of ego identity formation.

An early study by Phinney and Kohatsu (as cited in Roberts & Phinney, 1999) found diffuse ethnic identity to be associated with low self regard and feeling of inadequacy, while ethnic identity achieved was correlated with high self esteem and non-appearance of psychological distress. Several further studies (Phinney, & Chavira, 1995; Phinney, Lochner, & Murphy, 1990) reported a correlation between cultural identification development and ego identity development according to Marcia's (1966) model. Ethnic identity or cultural identification development was identified as an important dimension of identity formation (Phinney et al., 1990). Distinct stages of ethnic identity or cultural identification development were found in parallel with general identity formation. For minority individuals in the first stage of ego identity formation, known as Diffusion/Foreclosure, ethnicity is not seen as an issue and has not yet been explored, and the values and attitudes of the host society are accepted, usually including negative views of the acculturating group. The second stage, Moratorium, is characterised by an increase of awareness and concern about ethnicity, with an intense interest by young people in understanding themselves and their own people. In the final stage, of ego identity achievement, individuals have accepted and identified themselves as members of a minority group. Furthermore, Kulis, Napoli, Marsiglia, 2002 have identified that ethnic pride has in general a positive prevention effect. As McCreary, Slavin & Berry (as cited in Kulis et

al., 2001) ethnic pride is defined as a subjective attachment or sense of belonging to a specific cultural group.

In the context of the formation of ego identity formation in young people, as noted in Sections 1.1 and 1.2 above, one of the major developmental tasks that emerges in the adolescent period is that of connecting more strongly with others beyond the family boundaries. These new connections are forged in the context of a new culture and in the absence of home culture's average expectable environment (Marcell, 1995). Goodenow and Espin (1993), in a qualitative study conducted with five Latin American adolescent females indicated that this ability to connect with others could become problematic for immigrant young people. In particular, they found that difficulties for Latin American adolescent females, in English speaking countries are not only related to language barriers at the beginning of the process, but also to the interaction with values and principles that may be different from their own and from those of their parents. As outlined by Szalay and Inn (cited in Goodenow & Espin, 1993), even differences of social class and country of origin may contribute to difficulties experienced by Latin American young people in connecting with others beyond the family.

Williams, Alvarez and Andrade Hauck (2002), in a qualitative study conducted with Latina teenagers, pointed out that young females adolescents living in the United States appeal to their cultural identity to overcome the difficulties encountered in their process of adaptation, especially concerning the gender order of the host society. The study also highlighted that Latin American female adolescents are more likely to be controlled by the family and traditional school culture, which tends to isolate them more than it does the opposite gender.

According to various commentators in this area (Marcell, 1995; Miville, Koonce, Darlington

& Whitlock, 2000; Roberts & Phinney, 1999), in order to achieve a healthy and integrated ego identity, it is necessary to achieve a positive ethnic identity, or cultural identification. Marcell (1995) investigated links between ethnicity or cultural identification, identity formation and risk behaviours among Mexican American adolescents. As indicated by Marcell, a study performed in a Californian school examined the correlations between ethnicity, ethnic identity or cultural identification, and future options for Mexican descendents, finding that ethnic identity or cultural identification had strong implications for success in school, risk of dropping out and involvement in risk taking behaviours.

A recent study conducted by Miville, Koonce, Darlington, and Whitlock (2000) explored the relationships between collective identity and ego identity amongst African American and Mexican American university students. Generally speaking, findings indicated that Mexican Americans' ego identity was associated with cultural identification, and African Americans' ego identity with racial identity formation. Achieved ego identity status was related to achievement of cultural identification for Mexican Americans, but not for African Americans.

1.6   Summing up

Overall, then, ego identity development has been conceptualised as a complex process, which occurs within a social-economic context rather than in isolation, and can be understood as a process in which both internalised and external relationships are reorganised.

Many variables have been recognised as contributing towards the development of ego identity. Analysis of the family's influence and of society's influence on the development of

a young person's identity, are clearly crucial in understanding immigrant families living in a multicultural society such as that of Australia. Empirical research has suggested the existence of compelling association between more committed ethnic identity or cultural identification and healthy identity development. Therefore, further exploration of ego identity formation needs to be done in conjunction with study of the acculturation process and of family functioning, in order to gain a comprehensive understanding of ego identity development in young people of immigrant families living in Melbourne, Australia. Theory and research relating to the acculturation process is discussed in the next chapter, while Chapter Three presents theory and research concerning ego identity and family functioning.

CHAPTER TWO

EGO IDENTITY AND ACCULTURATION

As outlined in Chapter One, the relationship that individuals have with the broader social

context can be viewed as a major factor influencing the process of ego identity development.

Studies in the area of immigration (Berry, 1980; Mariño, Stuart, Wright, Minas, & Klimidis,

2001; Rissel, 1997; Scott, & Scott, 1982; Scott, Scott, & Stumpf-J, 1989) have shown that

behaviour, psychological changes, family relationships, individual development, health status

and access to community services can all be affected by the acculturation process. The

majority of the theoretical and empirical studies in the area of acculturation have focussed

upon associations between acculturation and mental health, mental, behavioural problems,

physical health issues and family relationships. To date, investigations of links between ego

identity development and acculturation process in Australia have not been reported.

Presented in this chapter is a conceptual framework deemed helpful in understanding the

acculturation process at both individual and group levels. This is set within the social

historical context of the recent history of immigration in Australia. Theoretical and empirical

research on the acculturation process in Australia, as well as in the United States of America,

is then considered.

2.1   Towards a conceptual framework for acculturation

International migration has considerably increased during recent decades, as a result of war,

economic constraints, or international travel opportunities (Rissel, 1977). Among other

Western countries, Australia experienced a particularly dramatic increase of immigration during the 1950's to 1970's and Australian society has approached the immigration phenomenon from different perspectives. According to Vasta (1994) the assimilationist policies that were prevalent during the 1950's and 1960's devalued immigrants' cultural and socio-economic identity. In contrast, under the multiculturalism policy that emerged during the 1970's, immigrants have since been encouraged to take pride in their cultural backgrounds.

Research from a psychological point of view on the adaptation of new arrivals to Australia was commenced at The University of Western Australia in the early 1950s, in response to the influx of immigrants at that time. The framework used for this early research on the adaptation of immigrants was assimilationist and uni-dimensional (Taft, 1985, 1986). The term assimilation implies that minority groups are absorbed, culturally and linguistically, into the dominant group in such a way that no particular group has a cultural identification different from that of the rest of the community. Inglis (1975) proposed that this approach was based on the general view in the Australian community in the early 1950s that immigrants must become the same as Anglo-Celtic Australians in order to build a harmonious society. However, both Inglis and Taft noted that Australian researchers changed perspective towards the 1970's, in accordance with wider societal changes, no longer expecting assimilation. Research shifted focus from assimilation to acculturation, and from a uni-dimensional to a multi-faceted approach. This approach consolidated toward the end of the 1980s, in concert with international research trends in this area.

2.1.1 Definition and dimensions of the acculturation process

The process of encounter between the immigrant culture and the host society culture has been named the acculturation process. The general definition of acculturation adopted in the present study is that offered by Redfield, Linton and Herskovits (1936), which was subsequently adopted in the acculturative stress model proposed by pre-eminent theorists in this field, and Berry (1990a) and Padilla (1980). Berry's theoretical and empirical work in the acculturation area has been extremely wide-ranging (Berry, 1989 a; Berry, 1990a, 1990 b; Berry, Trimble, & Olmedo, 1986; Berry, Kim, Power, Young, & Bujaki, 1989), and he has defined acculturation in a comprehensive way. Padilla's (1980) has proposed acculturation as a multidimensional process between two elements namely cultural awareness and ethnic loyalty. Both theorists followed Redfield et al. in defining acculturation as a gradual process, resulting when groups of individuals from different cultures come into continuous contact with each other, and involving changes in the original culture patterns of both groups. Redfield et al. also regarded acculturation as multi-faceted, in that it is possible to be acculturated in one aspect of the life such as language, but not in other areas such as personal values. According to Berry (1980), individual group members participate in the process in different ways, depending on the psychological characteristics of each person, including their expectations of change, and on the length of residence in the adopted country.

Acculturation was first studied specifically from an anthropological perspective (Berry, 1989; Padilla, 1980), and was defined as a phenomenon occurring at the level of population, as a result of contact with another culture. This included changes in both groups at different levels, such as in social structure, economic base, and political organisation. From a psychological perspective, the concept of acculturation has been further broadened to

encompass intrapsychic mechanisms and changes within the individual in terms of perception, cognition or attitudes (Chance, 1965; Olmedo, 1979). Graves (1967) proposed the term psychological acculturation to refer to changes at the individual level resulting from being in contact with another culture. Berry (1989) eventually took this further, suggesting that psychological acculturation includes changes in such areas as behaviour, identity, values and attitudes. His empirical studies (1980) documented a series of changes at the individual level due to acculturation as follows: (a) physical changes (new place to live, new type of housing), (b) biological changes (new nutritional status and new diseases), (c) political changes, (d) economic changes (moving from traditional pursuits to new forms of employment), (e) cultural changes (in linguistics, religious and educational aspects of life), and (f) psychological changes (in values, abilities and motives).

Furthermore, Berry (1989) has described the process of acculturation as involving dominant and acculturating groups, phases of the acculturation process and acculturation outcomes. A separate analysis of each element of Berry's framework assists in conceptualising the complexity of the acculturation process.

Berry (1990a) distinguished five different acculturating groups, namely ethnic groups, native people, immigrant, refugees, and sojourns. Berry also took into account the context in which acculturation occurs (immigration, colonisation or invasion), as well as the length of residence, permanence of contact and the purpose of the meeting of the cultures. The acculturating group was seen as interacting with the dominant group, which represents the host society (Berry, 1990a). In arriving at an acculturation outcome or attitude, Berry (1990a) discerned a sequence of five phases, namely pre-contact, contact, conflict, crisis, and adaptation. The pre-contact phase refers to the gathering of knowledge and information about

the host country before immigration, the contact phase refers to the immigrants' first contact with the host society, and the crisis phase to a following period of psychological and cultural conflict, wherein individuals are unable to fully understand new experiences. The end result of the crisis phase is adaptation.

It is important to note that Berry (1990a) proposed distinct phases of the process of acculturation for refugees, namely the phases of pre-departure, flight, first asylum, claimant, settlement and adaptation. In the pre-departure phase, there is no time to prepare intellectually (receive information about the new land) and emotionally (good byes to friends and family). Refugee experience in this period is characterised by political violence and torture. During flight, trauma may continue with the fear of risk of capture or recapture, and tend to be relived after arriving in the host country or first asylum situation. Until refugee status is granted, the claimant phase prevails, and fear and uncertainty may still predominate. Once refugee status is granted, a settlement phase can begin. The adaptation phase then presents the same possibilities as immigrant acculturation process.

Building upon this base, (1990b) went on to describe four different forms of adaptation, or acculturation outcome or attitude, denoting how acculturating individuals or groups relate to the dominant group, and involving different degrees of behavioural change. These are (a) integration, (b) assimilation, (c) separation, and (d) marginalisation. Integration is a relatively stable balance between behavioural continuity with the traditional culture and with the new culture, so that immigrants participate in and contribute to the dominant group without becoming fully absorbed by it. In the assimilation outcome, behavioural changes are maximal, involving cultural conformity and absorption into the dominant group, immigrants becoming similar to the other members of the host society. In the separation outcome, there

is a return to more traditional cultural behaviours, with minimal expression of changes. In marginalisation, the group or individual is in an ongoing state of crisis and is suspended between the two cultures, in a state of personal and social conflict.

More recently, Miranda, Estrada and Firpo-Jimenez (2000) identified three levels or outcomes of acculturation attitudes, namely low, medium and high. A series of studies cited by Miranda et al. (2000) led to the conclusion that the low acculturation stage of adaptation is synonymous with separation as described by (1990a). At the low acculturation level, the acculturating person or group perceives the non-native environment or host society as unfamiliar, confusing and overwhelming, and tends to maintain practices from the culture of origin in order to cope with the stress caused by contact with the new culture. The medium acculturation level or bi-culturalism stage, as described by Weaver (as cited in Miranda et al., 2000), represents a balance between the assimilation and marginalisation attitudes proposed by Berry. Weaver indicated that the individual or group is able to successfully integrate cultural components of the culture of origin with cultural components from the host society. Berry, Kim, Power, and Bujaki (as cited in Miranda et al., 2000) indicated that high acculturation attitudes, synonymous with cultural assimilation identified by Berry, imply that immigrants respond to demands from the host society, abandoning traditional cultural practices, cognitions and behaviours in favour of those of the dominant group.

2.1.2 The concept of the host society culture

Berry's model of acculturation outcomes (1989) can be complemented by a model of dominant groups proposed by Castles (1994), who has noted that more highly developed

countries adopt one of three main models of social organisation around immigration. Castle's first model is the exclusionary model, which requires that immigrants become members of civil society (workers, tax payers, parents), but does not encourage them to participate in the governance of the state. This is the case in Germany, Austria, Switzerland and Belgium. Such organisation may be seen as leading to separation or marginalisation acculturation outcomes, as described by Berry (1989).

Castle's (1994) second model, the assimilationist inclusionary model, integrates immigrants into the political system of the country, as in the United Kingdom, The Netherlands and France. This inclusion requires a high degree of cultural assimilation. This organisation may be related to Berry's (1989) assimilative acculturation outcomes.

Casltle's (1994) third model, the pluralistic inclusion model, encourages the integration of immigrants into the political economic and social community, but also accepts the maintenance of cultural differences. This model is applied in the United States, Canada, Australia, New Zealand and Sweden. In all these countries, according to Castles (1994), formation of ethnic communities and maintenance of cultural differences are encouraged amongst members of the society generally. Cultural differences are acceptable within the host country's context of legal and political institutions. This model may facilitate integrative acculturation outcomes as proposed by Berry (1989).

Castles (1994) commented that the exclusionary and assimilationist inclusionary models place greater pressure on acculturating groups to change, and often show a lack of social support for these groups, while in contrast, the pluralistic inclusionary model assists individuals in the process of acculturation. He considered that the Australian government has

gone further than some other host countries by adopting a policy of multiculturalism as the official Australian migration policy in the 1970's.

Even within a pluralistic inclusionary model, difficulties for acculturating arise. Smart and Smart (1995) indicated that cultural groups interpret and experience the process of acculturation in different ways. Based on their work with Hispanic immigrants in the United States, they described six factors, which have a negative impact on the process of acculturation and impede adaptation. Firstly, Smart et al. identified a tendency in the United States culture discriminate between people on the basis of skin colour. In contrast, in Latin Americans countries, where variation of skin colour is a norm, people are comfortable with and accept people of different skin colour.

Secondly, in coming from societies that emphasise cooperation, collectiveness and strong intergenerational family ties, Latin American immigrants will experience feelings of guilt and shame as a result of not following United States expectations of individuation (Smart et al., 1995). Latin American immigrants may also feel vulnerable moving into a society that mainly emphasises impersonalised and formalised relationships.

Smart et al. (1995) identified illegal or undocumented immigration as a third factor interfering in the process of adaptation. Without access to economic benefits, jobs and education services, and living in constant fear of deportation, illegal immigrants are greatly exposed to exploitation and blackmail.

A further factor is the proximity of the United States to Latin American countries, in particular Mexico, resulting in patterns of travelling back and forth to the country of origin,

and a constant influx of new migrants into the United States. Both patterns reduce the possibility of new arrivals to learn the new language and associated adaptation to the mainstream society (Smart et al. 1995).

The legacy of armed conflict was the fifth factor described by Smart et al. (1995). Many Latin American groups have become American minority groups as a result of direct military intervention by the United States in relation to their country of origin. Finally, changes in the global economy and industry has reduced the likelihood of employment among Latin American immigrants, previously welcomed by a labour market that heavily relied on physical work in which English language skills were not a priority.

2.2   Researching on the acculturation process

Empirical research on the acculturation process among immigrants of Latin American origin has proceed within the context of the consideration discussed above, and the research involving families is reviewed in Sections 3.2.2 and 3.3 in Chapter Three below. Such research clearly involves the development and validation of satisfactory measures of acculturation.

2.2.1   Studies of acculturation in the Australian context

In Australia, studies in the area of immigrant adaptation started in the early 1950's (Taft, 1985, 1986), measuring the assimilation of immigrants into Australian society. Considerable progress has occurred. Australian research (Mariño el al., 2001; Rissel, 1997; Scott et al.,

1989; Scott & Scott, 1982) has clearly supported the findings of studies of immigrants in the United States and Canada that indicate that differences in level of acculturation influence immigrant health status, access to health services and family functioning. Mariño et al.'s recent (2001) study indicated that acculturation levels may play an important part in areas such as maternal and child health, dental health, mental health, use of alcohol and other drugs, values and beliefs, and heart and circulatory disease.

Generally speaking, Australian studies that link acculturation levels with health outcomes have taken a single item approach to measure and/or develop an acculturation scale. As pointed out by Rissel (1997), have used self-identification, age of arrival and length of residence in Australia, or language spoken at home as an indicator of acculturation, with acculturation considered as a linear or yes-no process. The psychological dimension of the acculturation process and the notion of acculturation as a continuum have therefore not been included in such studies.

However, some acculturation scales have been developed in Australia. Lambert (1993) has developed the Acculturation Questionnaire for an Italian population, measuring the behavioural dimension of acculturation, by indicating the extent to which a person has adapted to the host society norms and values or cultural identification. Rissel (1997) has developed an eight-item acculturation scale for Arabic-speaking adults in Sydney, Australia. This is a self-administered questionnaire, available in English and Arabic that measures acculturation as a continuous process. Mariño, Stuart and Minas (2001) have developed an acculturation scale for the Vietnamese community in Melbourne. This Psychological Behavioural Acculturation Scale (P-BAS) is a self-administered questionnaire containing 66 items, which covers psychological and behavioural acculturation and is available in English

and Vietnamese.

No satisfactory acculturation instrument appropriate for use among Latin American immigrants in Australia has yet been reported in the literature. However, several such scales have been developed in the United States, encompassing behavioural as well as other dimensions.

2.2.2   Tools for evaluating acculturation of Spanish speaking immigrants

Like Berry (1989), Padilla (1980) was concerned with individuals caught in the process of acculturation and developed a model to articulate the process of acculturation and guidelines to evaluate this process. Padilla considered acculturation as multidimensional and as a complex interactive process between members of the host society and the individuals of the acculturating group. Padilla's model encompasses two main elements: cultural awareness and ethnic loyalty. "Cultural awareness refers to an individual's knowledge of specific cultural material or elements (language, values, history, art, food, etc.) of the cultural group of origin and of the host society, while ethnic loyalty refers to an individual's preference for one cultural orientation over the other" (p.48).

Padilla (1980) went on to identify five dimensions in determining acculturation changes:

(a) language familiarity and usage (knowledge-preference);

(b) cultural heritage, embodying both cultural awareness and ethnic loyalty;

(c) ethnicity, referring to ethnic pride and identity (language and cultural heritage);

(d) inter-ethnic interaction, the contact between members of different cultural groups which

facilitate the acculturation process; and

(e) inter-ethnic distance, the separation of the members of the host culture and the members of the acculturating group.

Several acculturation scales have been developed for use with specific Latin American groups, for example that of Deyo, Diehl, Hazuda, and Stem (1985) for Mexican Americans, that of Szapocznik, Scopetta, Kurtines, and Aranalde (1978) for Cubans, and that of Cuellar, Harris, and Jasso (1980) for Chicanos (all cited in Marín et al., 1987). Each of these measures particular behavioural dimensions of the acculturation process specific to those particular groups.

Wong-Reiger and Quintana (1987) developed a comprehensive Multicultural Acculturation Scale (MAS), which is relevant across cultural groups. The scale consists of a total of 12 self-report items concerning cognitive, behavioural, self-identity changes, and 9 items concerning values-orientation. The MAS was revealed to demonstrate equally good differentiation among various sub-samples of Hispanic people. It was concluded that the MAS is applicable to a wide range of South and Central American groups. High correlations have been found between the MAS and the specific Latin American scales of Szapocznik et al. (1978) and of Cuellar et al. (1980).

Marín, Sabogal, Van Oss, Otero-Sabogal, and Perez Stable (1987) also developed a scale which takes into account a multidimensional model of acculturation and while can be used with Latin American groups in general. This Short Acculturation Scale for Latin Americans is based upon the three factors of language use, media preference and ethnic social relations. Language use and ethnic loyalty refer to knowledge and preference of language as an adult

and as a child, as well as ethnicity of neighbours when growing up, and of friends or peers at work. Media refers to the use of and preference of language in electronic and printed media. Finally, ethnic social relations encompass the ethnicity of friends of oneself and of one's children.

These various scales have provided a basis for empirical research within Latin American populations so far conducted in the United States. Researchers have come to agree that for these groups, as for other immigrant groups, the acculturation process is a dynamic and multi-faceted process with both psychological and behavioural dimensions, which occurs in different ways and over different lengths of time, for each family or individual. Adaptation is the final phase of this process, resulting in varying levels of different forms of acculturation, namely low acculturation/separation, medium acculturation/ integration and high acculturation/assimilation and a fourth possible variation of this dynamic process, following from the crisis phase, being marginalisation.

Every family and individual undertaking immigration can be expected to go through a process of acculturation to the new society encountered. As mentioned before, ego identity development is the result of a dynamic relationship between individuals, the family and the host society. The following chapter presents theory and research in relation to young people's ego identity development in the context of the family functioning, and then goes on to consider those processes in Spanish speaking Latin American families living in Melbourne, Australia.

CHAPTER THREE

EGO IDENTITY AND FAMILY FUNCTIONING

The ego identity development of young people has generally been seen as grounded within relationships with the external world, including the family. The family and individuals within that unit act as a safety network and as a source of identification for each family member. This chapter discusses a theoretical framework, which helps to understand possible links between ego identity formation and family relationships. Family systems theory is presented as the most comprehensive approach to family dynamics, since it encompasses societal, family, and individual processes, as well as the relationships between these different levels. Within this framework, ego identity development in a culturally of diverse setting, particularly in Spanish speaking Latin American families in Australia, is then considered.

3.1   Family systems theory and ego identity development

To explore the complexity of potential links between the family and individual development, a systemic conceptual framework is deemed very useful. Such a framework may allow for flexible, multi-layered, and multifaceted conceptualisations. Therefore, the general systems theory approach to family process is now presented, followed by an analysis of ego identity development in relation to family functioning in a systemic context of cultural diversity.

3.1.1 The general systems theory approach to the family

From a general systems theory perspective (Montgomery & Fewer, 1988), the family has generally been defined as a collection of people from different generations with close social or personal ties. All people in the family system are continuously connected, each individual in the system influences every other, and the relationships that exist among these people are regulated according to predictable patterns.

Broderick and Smith (1993), in reviewing family system theories, noted three elements as characteristic of the family system, namely (a) a family boundary, (b) sub-systems within the overall family system, and (c) a process whereby family members respond to each other and the environment through family rules. Once the family has established its boundary in relation to its surrounding environment, it is possible to classify the family system as a relatively open or closed system, according to the boundary's permeability. The second aspect to define is the arrangement of sub-systems, which make up the system. There is a general tendency to consider the individual as a basic unit of the system, but there are other units such as dyads, triads and so on. Thirdly, regarding the process of relating to the surroundings, when a stimulus from the environment enters a system it is called input and when the system emits any response into the environment it is called output. According to Broderick and Smith, the processes by which input is transformed, and output is generated, is labelled by family theorists as the operation of family rules.

Thus family systems theory may facilitate an understanding of both interactions between family members and family interactions with the external world.

3.1.2 Family systems theory and ego identity development

Bringing together family systems theory and the psychoanalytic concepts of individual psychology, Shappiro, Zinner, and Berkowitz, (1975) have based their work on Bion's small-group theory (1961), to describe influences of family functioning on ego identity development.

Shappiro et al. (1975) found some common elements between family functioning and Bion's (1961) conceptualisation of group process, such that the family is viewed as a particular kind of group. In that group there are unconscious and conscious functions within every family member, which may be overlooked in observing overall family behaviour. According to Shappiro, et al. regressive movements within the family aimed at maintaining the basic family organisation may impede young peoples' changes. Indeed, the family may be largely regulated by unconscious fantasies, giving rise to difficulties between family members in communication, mutual understanding, and working together. As a consequence, a series of delineations (explicit or implicit mental representations of another family member within the family group) is developed. Delineations are predominantly determined by family members' experiences of reality or mobilisations of dynamic conflict and defence within the delineator. The latter is called defensive delineation, which tends to allocate a role to each family member to maintain equilibrium within the family. As a result of the above situation, an individual's sense of ego identity development is obviously related to the different types of interactions between family members.

Families where interaction between families members takes into account young people's needs, and which maintain open relationships with the external world, are likely to facilitate

the process of psychological growth and ego identity development of their young people. According to Shappiro et al. (1975), the quality of these interactions is based upon how expectations and desires are expressed between all family members, and upon how family members organise family conflicts. Such interactions, and their influence on ego identity development, would clearly change over time.

3.1.3   A spiral model of the family system and young people ego identity

In an attempt to understand how families undergo changes through the life span, developmental notions have been applied to family systems models. The developmental perspective of family systems has largely been conceptualised as a linear developmental progression by behavioural learning and psychoanalytical approaches (Langer, 1969). Linear models do not explain changes requiring a rearrangement of family structure, and have been challenged by a number of family systems theorists.

Combrinck-Graham (1985) argued against the linear model, noting that development does not necessarily begin with one particular stage and finish with the death of members of a particular generation. Hence he proposed the theoretical model of the family life cycle as a spiral, which highlights the superimposition of the developmental tasks of one generation upon another. The model also represents the life cycles of individuals in the family in relationship with the life cycles of individuals in other generations.

Combrinck-Graham's (1985) spiral model postulates that the family system oscillates between periods of family closeness (centripetal periods), characterised by the predominance

of forces within the family which maintain the family together, and periods of family distance (centrifugal periods), where a predominance of forces push the family system apart. The transition from a centripetal movement to a centrifugal movement involves a development of a new structure, leaving the old one behind. The basis for the successful outcome of the centrifugal period (to become separate and maintain confidence) is built during the centripetal period. Centripetal movement of the family system can be observed during family events such as the birth of a child or moving to a new culture. In the centripetal period, the family is characterised by a high degree of resonance among family members, a diffusion of interpersonal boundaries and clear boundaries around the family system.

In this model, permanent exposure to centrifugal movements may lead to personality instability, while prolonged centripetal movements could lead to phobias in one or more of the family members. As noted by Berkowitz (1974), in cases of narcissistic family relationships, wherein parents project valued aspects of themselves onto a child or young person to an excessive degree, the narcissistic equilibrium of the entire family is disturbed when that young person moves into individuation (centrifugal movement), in opposition to the parental projections (centripetal movement).

This developmental conceptualisation of Combrinck-Graham (1985) may be useful in understanding the rearrangement of the whole family structure as a consequence of the process of adaptation to a new social system, complementary to an individualistic understanding. It may also be helpful in better understanding the formation of ego identity in the young people in the family in the process of such adaptation. External approval or disapproval by family members may be a basic influence on ego identity development. Therefore, the ways families relate to the external world (centripetal-centrifugal movements)

are likely to have direct impacts on ego identity development and general child development. Achieving a balance between both movements may facilitate successful ego identity development.

3.2 The family system within a culturally diverse setting

In understanding the relationship of the family system to the external social world, general systems theory requires that the cultural diversity of society at large be taken into account. This is particularly relevant when considering the functioning of immigrant families in a process of acculturation. Traditionally, the exploration of the systemic perspective has stimulated many empirical studies of individual behaviour in the context of both the family system (Kazdin, 1987; Liddle, 1987; Patterson, 1982) and the wider system of the individual's and the family's culture (Sampson, 1988; Sanua, 1980; Sue & Zane, 1987). Each of these areas of study has emerged as separate and distinct, but a multiple level approach is needed, such as that of Szapocznik and Kurtines (1993), encompassing (a) the individual in the context of the family, (b) the individual in the context of society, and (c) the individual in the context of the family which in turn is in the context of a culturally diverse society.

The theory of contextualism (Liddle, 1987) emerged to explain the individual changes in a changing world. Szapocznik and Kurtines (1993) have extended the concept of contextualism to include the concept of the individual being embedded within a family that is itself embedded in a culturally diverse context. This theoretical approach facilitates an understanding of families living in a complex and pluralistic cultural milieu, no longer merely within the framework of their original culture or merely within a broader homogeneous

culture.

The theory of contextualism highlights the importance of the social environment in which the family and the individual are embedded. As suggested by Castles (1994), there may be a complementary relationship between types of social environment, social organisation and family acculturation patterns.

3.2.1 The cultural characteristics of Latin American families

The academic study of family life in many Latin American countries conquered by the Spanish Empire has been largely grounded in psychoanalytic theories and research (Bauleo, 1974; Berenstein, 1984,1991,1992; Calvo, 1973; Pavlovsky, 1981; Scherzer, 1994; Spetier, 1984;).

Latin America is a region comprised by twenty different nations sharing a common cultural heritage and similar, though not identical, organisational patterns. The Spanish speaking Latin American countries share a single language, common family values and common belief systems.

As described by Amezquita, Amezquita and Vittorino (1995), it is often difficult to establish clear boundaries between nuclear and extended families in Latin American cultures. Usually members of the families share many concerns with other family members such as uncles, aunts and cousins. Traditionally, the family structure is authoritarian, with clear differentiation of roles and forms of communication, which reinforces the images of the

controlling father and the protected mother. The father is the breadwinner and head of the family, and the wife and children have to obey unconditionally his authority. The mother is responsible for educating the children, for providing emotional support to the whole family, and for managing the family's financial affairs.

In those Latin American countries that share a common Spanish heritage, families provide security and support for each member and operate as an important means of control (Amezquita et al., 1995). Family support has different meanings depending on social class. For example, in middle and upper classes, support is orientated to maintaining political and financial standing, whereas in lower class families, support is orientated to meeting basic needs such as child care, food exchange and sharing rent and goods such as electrical appliances. This range of values derives from Catholic principles and Roman Law, and parallels a range of traditional values observed in European Catholic countries. The imposition of social and cultural values by the Spanish conquerors and the Catholic Church on the original culture was extensive. The conquerors' values were blended with indigenous values, and with the cultural values of African immigrants (generally originally brought to South America as slaves), creating the base of the new societies.

Traditionally, as noted by Falicov (1982), Latin American families adhere to cultural values of respeto (respect) for parental authority and others, cohesion (cohesiveness), honestidad (honesty), dignidad (dignity through individual achievement), and the values associated with machismo-marianismo (Moraes-Gorecki 1988). Machismo (an exaggerated view of virility) and marianismo (constructing women by resemblance to the Virgin Mary) have contributed to establishing the double sexual standard between sexes. Men's extramarital relationships are tolerated, while women are expected to be faithful. Charity, humility, serenity, tolerance and

submissiveness are characteristics attributed to women.

Research into the nature of Latin American family systems has been extensively conducted in the United States and a series of core characteristics have been reported. Triandis, Marín, Betancourt, Lisansky and Chang, (as cited in Sabogal, Marín, Otero-Sabogal 1987; VanOss Marín, Otero-Sabogal, & Perez-Stable, 1987) proposed familismo (familism) as a core characteristic of Latin American families. Familism has been described as including a strong attachment and identification of the individual to the extended or nuclear family, with strong feelings of loyalty, and as a source of pride, strength, reciprocity and solidarity amongst members of the extended and/or nuclear family. Zayas and Palleja (1988) have identified that despite the changes in the Puerto Rican family structure due to migration, the cultural value of familism remains untouched. The authors also noted that familism has been found to be an important cultural value among other Hispanic communities living in the United States of America. Mizio's study (as cited in Zayas & Palleja, 1988) suggested that familism guides the development of not only an individual's identity, but also the family's identity. Familism, according to Zayas and Bryant (as cited in Zayas & Palleja, 1988), sets up rules informing both conduct within the family and conduct in the public context. Individuals are taught to behave in certain ways in order to avoid causing the family negative public attention, such as verguenza (shame).

Rogler and Cooney's study (as cited in Zayas & Palleja, 1988) suggested that even for second generation immigrant family members, familism remains an essential part of children's ethnic identity or cultural identification. It may be that children do not totally agree with their parents' values and norms, but because of respect for their parents (another aspect of familism), children will behave according to their parents' expectations. Thus familism is

also a contributing factor to individual identification. Family members tend to accept these values and norms in order to maintain family equilibrium and to preserve family integrity or unity, as stated by Canino and Canino (as cited in Zayas & Palleja, 1988).

Furthermore, the Latin American family has been perceived as protecting family members against external and physical stressors (Grebler, Moore, & Guzman, as cited in Sabogal et al., 1987). It has also been described by Cobb, Keefe, Padilla, and Carlos (as cited in Sabogal et al., 1987) as an emotional support system of a cohesive group of members. Individuals can rely upon relatives more than on external sources of support.

3.2.2   Studies of the family system among immigrant Latin American families

A review of the empirical literature regarding immigrant families and the development of young people in Australia reveals a very limited range of studies. Research reported in Australia on cross-cultural family issues has involved families of Italian, Greek and Chinese backgrounds (Banchevska, 1974; Casella & Kearins, 1993; Chiu, Feldman, & Rosenthal, 1992; Phillips, 1975). No such studies involving Latin American immigrants have been reported.

The majority of information on families of Latin American origin has come from the United States. Several studies have focussed on the internal aspects of the family system, such as power structure, organisation, social supports and sociodemographic characteristics, in specific Latino groups (Griffith and Villavicencio, 1985; Sabogal et al., 1987; Sommers, Fagan, & Baskin 1994; Vega, Patterson, Sallis, Nader, Vega, Patterson, Sallis, Nader, Atkins,

& Abramson, 1986)

However, three studies (Arnold & Orozco, 1998; Miranda et al., 2000; Rueschenberg &
Buriel, 1989) have focused not only on internal aspects of family functioning, but also on
external aspects of family functioning.

Miranda et al. (2000) conducted a study of Latin American families living in the United
States, which included 465 individuals, involving 273 females and 192 males. Participants
represented a wide variety of Spanish speaking Latin American backgrounds, such as
Mexican, Central American and South American. The study investigated the differences
between Latin American families that reported low, bicultural and high levels of acculturation
in relation to family cohesion, adaptability and environment. Overall, findings indicated that
differences between families' acculturation levels were linked with family adaptability and
cohesion (measured by the FACES-III) and with scores on the sub-scales of Cohesion,
Conflict and Organisation of the Family Environment Scale.

Concerning Miranda et al.'s (2000) results relating to the FACES – III measures, it appeared
that bicultural and high acculturation families are characterized as flexible and promoting
egalitarian family relationships, whereby family roles are perceived as fluid and adapting to
the needs of the family. On the other hand, scores on adaptability reported by low
acculturation families indicated rigidity. The latter families presented a hierarchical structure,
generally held by the adults, with rigid boundaries and rigid roles.

Again, relating to FACES – III, cohesion scores characterized the bicultural families as
separated and the high acculturation families as disengaged. On another hand, cohesion

scores characterized low acculturation families as very connected and reporting high levels of emotional bonding. The authors considered that their results support previous studies in the area by Falicov (1998) and Rogler, Cortes, and Malgadi, (1991), which suggested that members of Latin American families remain closer and provide support to each other, but possibly as a result of their isolation and difficulties in dealing with the demands of the host society.

Concerning subscale scores on the Family Environment Scale, Miranda et al. (2000) found that family acculturation outcomes were significantly linked only to family perception of Cohesion, Conflict and Organisation. Bicultural families reported high levels of support among family members while low and high acculturation families appeared to indicate less support among family members. Scores obtained on the Conflict subscale by bicultural families indicated that such families experience low levels of internal conflict. On the other hand, scores reported by low and high acculturation families suggested that these families experienced high levels of conflict. Finally, on Organisation, it appeared that low acculturation families presented a lack of internal structure and clear plans for family activities. On the contrary, bicultural and high acculturation families reported a clear internal structure.

Arnold and Orozco (1989) conducted a study of bilingual, bicultural Mexican American families with a physically disabled family member in the family. Thirty-eight individuals 29 males and 9 females participated in this study. The study investigated the relationships between the disabled family member's acculturation and perceptions of family relationship. It appeared that participants in this study perceived their families as having low levels of conflict among family members and low levels of independence among family members.

Participants perceived their families to be involved in work-related activities in a highly competitive environment, and to be exhibiting clear religious and ethical values and an obvious internal structure and roles within the family. The study also indicated a positive relationship between levels of acculturation and expression of feelings within the family. Thus low acculturation was associated with low perceived expressiveness in the family.

Rueschenberg and Buriel (1989) examined associations between acculturation and family functioning in 45 families of second generation Mexican descent in the United States. They defined family functioning as the pattern of interaction among family members and also the family members' interactions with the social systems outside the home. Internal aspects of family functioning referred to the relationships between family members and the structure of the family system, while external aspects referred to the relationships established between the family members and the social systems outside the family. Family functioning was measured by the Family Environment Scale Form R, which differentiates internal and external variables in family functioning in the relevant way. As noted by Rueschenberg and Buriel, acculturation in this study was measured according to the guidelines of the work of Olmedo (1980) and Padilla (1980), which included language preference and proficiency, generational status, and recency of migration. Families were placed into three groups, labelled un-acculturated, moderately acculturated and acculturated. It was found that high levels of acculturation were significantly positively associated with family changes in relation to with the external world, but not with changes in relating to the internal family organisation.

3.3 Family functioning and ego identity development in Latin American immigrant families

As outlined in Sections 3.1.2 and 3.1.3 above, links between family interactions and the ego identity development of young people have been proposed by psychodynamic and family systems theories. Further, studies conducted in the United States with general population of young people, by Grotevant and Cooper (1985) and Papini, Micka, and Barnett, (1999) (as cited in Schultheiss, Palladino, Blustein, & David, 1994), have found that adolescents who display a more extensive identity exploration and commitment are found in families in which parental relationships are characterised by both openness and emotional closeness. In addition, Adams and Dobson (1984) proposed that a combination of emotional closeness and independence from the parents promote an achievement of a more mature ego identity.

The potential links between these variables has only been studied to a limited extent in immigrant families of Latin American origin. Sommers, Fagan and Baskin's (1994) study, examining the contributions of acculturation and familism in Puerto Rican delinquency, found that when people accept familism they are more likely to accept control and the children are less likely to involve themselves in anti-social behaviours. Furthermore, those young people who are encouraged to respect, obey and adhere to traditional values also seemed to be protected from delinquent behaviour.

A recent study by Yeh and Hwang (2000) reported how a host society's culture emphasises independent as opposed to interdependent relationships can influence ego identity development in the young people of Hispanic migrant families in the United States. The interdependent orientation refers to a culture that understands the development of identity in

relation to others, rather in isolation from others.

This small body of research has supported the notion that the characteristics of the family, as described in Section 3.1.5, can play an important role in protecting family members from emotional stressors and in influencing ego identity development. They have lent support to the understanding that traditionally, Spanish-speaking families (similar to those of other cultures) have been a source of support for their members, but during the process of acculturation many changes occur in family relationships (Arnold & Orozco, 1988;Casella & Kerrins, 1993; Chiu et al., 1992; McDonald, 1991; Miranda et al. 2000; Phillips, 1975; Price, 1960; Rueschenberg & Buriel, 1989; Szapocznik & Kurtines, 1983; Vega, Patterson, Sallis, Nader, Atkins, & Abramson , 1986). These changes can become a source of dysfunction and may provide a basis for growing cultural differences between parents and children. For example, children tend to adapt more quickly to the new culture than do their parents, causing family tension (Hepperlin, 1991). During the process of acculturation it is thought that in their internal family functioning, Latin American families seek to emphasise traditional values, culture and beliefs. On the other hand, as found by Rueschenberg and Buriel at the external level of family functioning, these families may make modifications in relation to the new environment in which they are actually living.

3.4   In summary

As for all young people, ego identity development arises as one of the central issues for immigrant young people adjusting to a new culture. According to a psychodynamic family systems view, changes due to the acculturation process have a strong impact on family

functioning and ego identity integration. The understanding of family interaction and development of ego identity integration during the process of acculturation becomes more complex when taking into account the complexity of cultural diversity in its host society.

The theoretical review presented in this chapter and in previous chapters discussed several issues that need further conceptual and empirical development. Previous theory and empirical research have suggested that both ego identity development and family functioning are associated with various interactions and attitudes of family members towards the acculturation process. The next chapter presents a theoretical model, which integrates those already outlined, and which is designed to further the understanding of young peoples' identity development in Spanish speaking Latin American families living in a multicultural society.

CHAPTER FOUR

EGO IDENTITY DEVELOPMENT AND IMMIGRANT FAMILIES

IN A CULTURALLY DIVERSE SETTING:

A THEORETICAL FRAMEWORK

The range of theoretical propositions and empirical findings reviewed in Chapters One, Two and Three can be drawn together to explain the processes of moving from one culture to another in a model relating the ego identity development of young people in immigrant families to the acculturation process and to family functioning. This integrated model is grounded in the developmental concepts of the cognitive psychology of Piaget (1950), and provides a basis from which to consider in greater depth than previously the relationships between these phenomena, at empirical as well as theoretical levels.

The central proposition in Piaget's theory (1950) is that an organism is an open system reaching out to the external environment to obtain the basic resources for survival. Intelligent internal mechanisms regulate the degree of openness and the intake of resources. Furthermore, Piaget stated that both intelligent and biological acts involve continuous adaptations. He proposed adaptation was seen as a state of equilibrium achieved by the two complementary actions of accommodation and assimilation.

Assimilation was defined by Piaget (1950) as the process whereby individuals incorporate new experiences into their existing structures (schemas) without any modification of these new experiences or schemas. According to this theory, human beings tend to assimilate the environment to their physical being and to their schemas of action or thinking. This tendency

to assimilate was proposed as both a dynamic and conservative phenomenon, dynamic because the field of action is extended by the action of individuals, and conservative because individuals try to maintain stability in their internal organisation as far as possible. However, the external world and the existing internal schemas often do not harmonise and therefore individuals have to modify their internal schemas to solve problems. This gives rise to accommodation, defined as the incorporation of new experiences into old internal schemas by making changes to those old schemas.

4.1   Developmental theory and acculturation

Using Piaget's (1950) concept of cognitive development as a model, acculturation may be seen as a process whereby a series of stages occur, with the objectives or goals of each stage needing to be reached before building upon these to progress to the next stage. In the acculturation model proposed in Chapter Two (Berry, 1980), individuals go through a series of different stages, reaching in each stage a temporary equilibrium.

Depending on how aspects of the surrounding environment, are incorporated by the individual, and on how the balance between old schemes and new experiences is achieved, individuals display differing patterns of behaviour and experience in the equilibrium of assimilation and accommodation.

In other words, individuals may show different acculturation outcomes according to variation in the level of in cognitive assimilation. It is possible to relate different outcomes of acculturation (Berry et al., 1989) to three types of assimilation, described by Piaget (1950).

Firstly, recognitory assimilation, whereby individuals discriminate differences between external situations and respond to the environment based upon these differences, may equate with the acculturation outcome of integration. Secondly, reproductive assimilation when subjects re-apply their schemes to new stimuli, objects or environmental situations, may parallel with the acculturation outcome of separation. Thirdly, generalising assimilation where individuals recognise the differences but incorporate them into general classes or categories may equate with the acculturation outcome of assimilation.

The dynamic side of the assimilation process described by Piaget may parallel the experience of non English-speaking immigrants that assume an Anglo Celtic style of life in Australia. These families and individuals show behavioural changes (assimilation), for example in eating habits, in preference for using English language and in adopting Anglo Celtic morals or values, which can be related to the acculturation attitude of assimilation. On the other hand, the conservative side of Piaget's assimilation may be related to these families showing a tendency to incorporate the external world but maintaining traditional behaviours, which can occur in the acculturation attitude of integration.

The temporary equilibrium of assimilative and accommodative actions (Piaget, 1950) can break down as soon as the individual faces fresh challenges arising from the external and internal world. In the case of people living in a new country, individuals or families may reach a temporary equilibrium, which is broken as soon as they face problems presented by the social environment. At this point of imbalance, immigrants may show regressive behaviours.

4.2   Developmental theory, acculturation and the family system

Similarities can be discerned between the movements of family boundaries and acculturation proposed in Section 4.1 above and the concepts of the cognitive developmental theory of Piaget (1950) and acculturation.

The family is seen as an open system (Montgomery & Fewer, 1988), which tends to become more closed when the family encounters in everyday life unfamiliar or culturally unacceptable situations. According to Combrinck-Graham (1985), families may close their boundaries (centripetal movements) or open them up (centrifugal movements) to new situations. Both conditions develop a situation of imbalance affecting the relationships between family and the social environment (acculturation outcomes) and between family members (family functioning and ego identity development).

Both family systems theories and Piagetian developmental theory suggest that the life span of individuals and families is based on continuous centripetal movements in the family and continuous cognitive adaptations. Centrifugal and centripetal movements in the family system parallel Piaget's assimilative and accommodative cognitive functions respectively. In other words, during the process of acculturation, many unstable situations occur within an immigrant family facing progressively new circumstances.

According to Combrinck-Graham (1985), families may reject unstable situations and either close their boundaries or open them up, with each reaction potentially provoking a gap between the adaptation of parents and children. Szapocznik and Hernandez's, Szapocznik and Kurtines' (as cited in Vega, 1995) and Hepperlin's (1991) studies of Latin American

immigrant families support clinical experience that suggests that children tend to adapt and learn the new language faster than their parents, so that parents often become dependent on them, with children being in charge of their parent's day-to-day contact with the world outside the family. As a result, it may be that the authority, which is usually sustained by parents, starts to decrease. Also, acquisition of English language by the children may be interpreted as an abandonment of Latin American culture and values, thus adapting to a new culture, which their parents do not fit entirely easily. The changes described above are opposed to traditional Latin American family functioning (Amezquita et al., 1995). As families may be against changes, as reported by Combrinck-Graham (1985), their boundaries could be closed to experiences of the external world of the host culture. In contrast, families accepting changes prompted by the external world may present open boundaries to external experiences.

4.3   Developmental theory, acculturation, family systems and ego identity

Within the dynamic of the immigrant family system, individual members are likely to be in the process of coping with migration issues, for example language acquisition or moving into a new labour market, and to be dealing at the same time with specific developmental tasks, such as young people coping with review of their ego identity in a new social context. Migrant young people can be expected to show the normal range of problems exhibited by young people from the host society. Nevertheless, the migrant young people's ego identity development depends in part on how the individual and her or his family is reorganising (Hepperlin, 1991). For example, it may be thought that families showing low levels of interaction with the new society, and as a consequence poor acculturation, may interrupt the

normal development of ego identity through disapproval of changing behaviour that may result.

According to Piaget' s (1950) theory, the experience of ego identity equilibrium may be understood as a result of interactions between assimilative and accommodative actions with the external world. During the dynamic process of identity construction, young people are faced with a series of new stimuli and environmental situations which they incorporate without any alterations, fitting the new stimuli on the old schemes (assimilation), or incorporating theme (with necessary changes) into their existing schemes (accommodation). Thus ego identity is built on a dynamic relationship between existing psychological structures and new environmental stimuli at the individual level, and between internal family relations and relationships with the external world. As noted by Erikson (1968), ego identity development is based on a combination of the internalisation of parental figures and revision of the relationship with the surrounding environment. Indeed, Combrinck-Graham (1985) argued that an inadequate balance between centripetal and centrifugal movements affects ego identity development as well as the family's overall mental health functioning.

4.4   Crystallising a theoretical framework

On the basis of the three bodies of literature reviewed (psychodynamic psychology, acculturation theory, and family systems theory), the theoretical framework proposed here is designed to further understanding of ego identity development in young people in Spanish speaking Latin American families living in a multicultural society.

The proposed theoretical framework presents a dynamic and interrelated approach to the three areas of ego identity development, acculturation, and family relationships. Links are proposed between young people's ego identity development, perceptions of acculturation, and perceptions of family functioning. The framework takes into account the cultural milieu, which may have direct or indirect influences on ego identity development, acculturation pattern outcomes and family functioning variables.

In the model proposed, ego identity development encompasses both ideology and interpersonal domains (Erikson, 1968; Marcia 1966). Furthermore, this model includes the notion of cultural identification or ethnic identity (Phinney et al., 1990) as an important dimension of identity formation among immigrant young people. Acculturation among an immigrant group refers to the process whereby behaviours and attitudes of that group change as a result of contact with, and exposure to the new dominant culture (Berry, 1980; Padilla, 1980). Family functioning is defined in terms of internal and external activities, and ego identity development in terms of integration versus diffusion.

In Latin American families, a cultural pattern has been found to influence the construction of family organisation, namely familism (Amezquita et al., 1995; Sabogal et al., 1987; Zayas & Palleja 1988). Basic cultural organisational patterns may be affected once immigrant families have increased their involvement in the host culture. Thus the process of immigration influences traditional Latin American family functioning, and young people may show difficulties during the process of identity development, due to the difference between internal demands and the demands from the external world as mediated by the family. Finally the proposed model establishes a direct relationship between ego identity development, varying levels of parents' acculturation and varying family functioning.

Integrative acculturation outcomes are considered to have a positive influence on the centripetal/centrifugal balance within the family and on the ego identity development among young people in the family.

Both acculturation and family functioning are approached from a developmental perspective, in terms of the developmental psychology of Piaget (1950). This is thus a developmental model, which presents an integration of previous approaches to understanding young people's experience of ego identity development, the acculturation process and family functioning.

4.5   Theory and empirical investigation of the model

In respect of Latin American Spanish speaking families living in a diverse social context, some parts of the proposed framework have been empirically researched as detailed in Section 3.2 of Chapter Three. However, to date there has been an absence of systematic empirical investigation on associations between ego identity development, family functioning acculturation and in immigrant families generally, and in families of Latin American origin in particular.

CHAPTER FIVE

RATIONALE AND OVERALL CONCEPTUALISATION

OF THE PRESENT STUDY

The cultural transition process involved in immigration is a very difficult one, affecting

individuals and families differently. Studies undertaken within individuals in the United

States and Australia have suggested the existence of negative effects on the health of people

who have not achieved a successful outcome in the process of acculturation (Krupinski, 1984;

Salgado de Sneyder, 1987; Oh, Koeske, & Sales, 2002).

The present study was designed to explore the usefulness of the theoretical framework

proposed in Chapter Four, in relation to immigrant families of Latin American origin in

Victoria, Australia.

This chapter firstly discusses the focus and scope of the research that was planned and in what

terms research questions were conceptualised. It then moves on to describe the aim of the

study, and the anticipated outcomes of the study. Finally, the overall design of the research,

involving a quantitative phase, complemented by a second qualitative phase, is articulated.

The various stages of the research are outlined.

5.1   Focus and scope of the research

The Australian census of 2001 documented 21,827 Spanish speaking residents in the

Melbourne metropolitan area (Australian Bureau of Statistics, 2001). The 2001 census did

not discriminate between those of Latin American origin and immigrants from Spain and another relevant countries. However, the census of 1991 estimated that 18,548 Latin Americans from South and Central America and the Caribbean Islands live in Victoria, with a high concentration in the Melbourne metropolitan area (Australian Bureau of Statistics, 1991).

While services, organisations and educational institutions have expressed interest in the challenges faced by the young people of these families, and by the families themselves, no psychological research concerning their experience has been reported so far.

The present exploratory study was planned in accordance with the theoretical framework outlined in Chapter Four. It took into account the research into Latin American families in the United States, which demonstrated links between acculturation and family functioning (Miranda et al. 2000; Rueschenberg, & Buriel, 1989) and ethnic identity or cultural identification (Roberts & Phinney 1999; Phinney, Lochehner & Murphy, 1990; Phinney & Chavira, 1995).

It was planned to investigate the relationship of varieties of young people's ego identity and parents' acculturation with aspects of family functioning among immigrant Latin American families in Melbourne, Australia. The research would explore in some detail the relationship between parents' acculturation levels and parents' perception of family functioning in a diverse context. It would also explore the relationship of young people's ego identity development to parents' acculturation and parents' perception of family functioning. It would further explore the perceptions by young people themselves of their ego identity issues in relation to their parents' acculturation, family functioning and their own cultural

identification.

5.2 The aims of the study

In the light of the research questions, the study aimed to:

(a) identify the ego identity development status of young people in Spanish speaking families of Latin American origin in Melbourne;

(b) identify their parents' acculturation outcomes, reported by the parents themselves;

(c) investigate possible links between young people's ego identity status and parents' acculturation;

(d) investigate possible links between young people's ego identity status and parents' perception of family functioning;

(e) investigate possible links between young people's ego identity status and parents' acculturation and parents' perceptions of family functioning; and

(f) explore in depth with young people themselves, their lived experiences of ego identity development, of their parents' acculturation, of family functioning issues.

The study was planned to use a dual methodological approach, combining quantitative and qualitative methods. Thus a qualitative investigation through semi-structured interviews was called upon to complement a quantitative analysis, and to expand the understanding of Latin American Spanish speaking young people's ego identity development in the context of parents' acculturation and perceptions of family functioning.

5.3   Anticipated outcomes of the study

It was anticipated that this study would have three main outcomes. Firstly it would contribute to the understanding of Latin American immigrant families in Melbourne, Australia. For first time in Australia, the results of this study could generate a space for individuals and families (particularly young people) to hear their voices in relation to important psychological issues in the context of immigration and re-settlement. Any understanding reached could also have implications for the broader theoretical conceptualisation of issues facing immigrant families generally. It would certainly have implications for the theoretical framework underlying the study.

Secondly, it was expected that the findings could generate recommendations for Australian practitioners and policy makers regarding family and individual needs during the process of immigration and re-settlement. Information could be provided to relevant private and public organisations assisting in the development of more accessible and equitable cross-cultural programs. In particular, needs arising from young people's ego identity development in immigrant families living in a culturally diverse context might be better understood.

Finally, new questions and hypotheses raised by the present study could be followed up in future research.

5.4 Variables to be examined

5.4.1 The ego identity status of young people

The first variable to be considered was the ego identity status and development of young people living with their parents.

Young people of immigrant families can be expected to experience psychological development in ways similar to young people of the host society. Nevertheless, the migrant young person's ego identity development is likely to be additionally influenced by two factors. Firstly, the individual's, and her or his family's experience of being in contact with the host society (acculturation) is incorporated and reorganised (Hepperlin, 1991) is likely to be critical. Secondly, how young people experience and integrate their ethnic identity or cultural identification is likely to be critical.

5.4.2 Parents' acculturation

The second variable to be considered was parents' acculturation levels.

Marín et al. (1987) in developing a comprehensive scale for Latin American groups was relevant here. In line with the theoretical models of both Padilla (1980) and Berry (1989), Marín et al. (1987) distinguished low, medium and high as varieties of acculturation. Depending on an individual's relationship with the surrounding environment, how this new cultural information is incorporated by the individual, and how the balance between old schemes and new experiences is achieved, individuals display not only differing patterns of

behaviour reflecting the equilibrium of assimilation and accommodation, but also differing

levels of acculturation.

5.4.3   Aspects of family functioning

The third variable of concern in the study was to be parents' perception of family functioning,

in terms of both internal aspects and relationships with the external milieu.

The family is seen as an open or closed system according to the families' boundary

permeability, and as becoming more closed when the family encounters unfamiliar or

culturally unacceptable environmental situations (Broderick, & Smith, 1993; Montgomery, &

Fewer, 1985). According to Combrinck-Graham (1985), families balance internal (centripetal

movements) or external (centrifugal movements) functions to deal with life events. External

aspects refer to the family patterns of relationships with the external world of the family,

while internal aspects of functioning refer to the relationships among family members and the

structure of the family system.

5.4.4   Links proposed between variables

As outlined in Section 4.4 in Chapter Four, the proposed theoretical framework posits an

association between different types of ego identity development of the young person in the

family and parents' levels of acculturation and parents' perception of family functioning.

Integrative acculturation outcomes are considered to have a positive effect on the

centripetal/centrifugal balance within the family and on the ego identity of young people in a culturally diverse context.

To investigate these links, a study of two complementary phases was planned, as discussed in more detail in Section 5.6 below. In the first phase, quantitative scales were to be used to measure each variable and a statistical test of associations between variables employed.

In the second phase, an in-depth qualitative interview with young people would be used to further explore links between ego identity development, parents' level of acculturation, perceptions of family functioning, and the young person's cultural identification.

5.5   Expectations of the study

As conceptualised in Chapter Four, acculturation has been defined as a gradual process, which results when groups of individuals from different cultures come into continuous contact, involving changes in the original culture patterns of both groups (Berry, 1980; Padilla, 1980; Redfield et al.1936; Richardson, 1961). Individual group members have been expected to participate in the process of acculturation in different ways, showing changes in such as areas as behaviour, identity values and attitudes. It was thus expected in the present study that committed ego identity in young people would be enhanced in families in which parents were more highly acculturated. Non committed ego identity was expected to be linked to parents' difficulties in adapting to the new land.

It has appeared that when families of migrant young people have low levels of interaction

with the new society, this may interrupt the normal development of the ego identity of those young people (Hepperlin, 1991). As noted by Erikson (1968), ego identity development is based on a combination of the internalisation of parental figures and revision of the relationship with the surrounding external environment.

It had been found that high levels of acculturation were significantly associated with parents' perceptions of family relationships with the external world, but not with parental perceptions of internal relationships within the family (Rueschenberg & Buriel, 1989). In other words, higher parental acculturation was significantly linked with parental perceptions of strong family relationships with the external world but not with variations in parents' perceptions of internal relationships within the family. Therefore, this was anticipated in the present study.

It was further expected in the present study, in logical progression that committed ego identity in young people would be significantly linked with parental perceptions of strong family relationships with the external world but not with variations in parents' perception of internal relationships with the family. Non committed ego identity was expected to be linked with parental perception of conflict within the family.

The following three sets of general hypotheses were thus arrived at for study in Phase One.

The first set of hypotheses proposed that committed ego identity in young people would be positively associated with parents' levels of acculturation, while non committed ego identity in young people would be negatively associated with parents' levels of acculturation.

The second set of hypotheses proposed that committed ego identity of young people would be

positively associated with parents' perceptions of strong family relationships with the external world, but not with parents' perceptions of internal relationships within the family. Here it was also hypothesised that non committed ego identity in young people would be positively associated with parental perceptions of conflict within the family.

The third set of hypotheses proposed that parental acculturation would be positively associated with parents' perceptions of strong family relationships with the external world, but not with variations in parents' perceptions of internal relationships within the family.

On the basis of the findings concerning the hypotheses indicated above, it was expected that and in-depth exploration of the lived experience of the young people themselves would enrich understanding of the variables at play.

5.6   Overall design of study

In accordance with the foregoing rationale, complementary quantitative and qualitative methods were deemed appropriate to the two phases of the study.

5.6.1   Quantitative questionnaire phase

To test the hypotheses relating to links between the ego identity development of the young people in the family with different levels of parents' acculturation, and with parents' perception of family functioning, standardised scales would be employed to measure the variables at issue.

5.6.2 Qualitative interview phase

To then explore in more an open-ended way, expectations regarding young people's experiences of ego identity development, acculturation and family functioning, a qualitative phase would be implemented. A semi-structured interview, in-depth interview schedule would be constructed and used with a sub sample of the larger sample, and the data thus collected subjected to qualitative thematic content analysis. This phase of the study would invite selected young people to expand on issues arising from the quantitative findings, and to raise issues of interest to them that had not been anticipated by the researcher.

As noted by Miles and Huberman (1994) and Glesne and Peshkin (1992), qualitative research has been the predominant research methodology for political science, history and anthropology for many years. However in recent decades, qualitative methodology has become more systematic in these disciplines, and has also been adopted by other disciples such psychology, family studies, sociology and health sciences such as nursing (Miles & Huberman, 1994). Developments have reached the point where qualitative approaches are now recognised as established (Crang, 2002).

Qualitative inquiry essentially focuses on participants' narratives or personal stories, and attempts to understand the area of interest from participants' perceptions and experiences of reality within the social context in which they live (Glesne & Peshkin, 1992). The aim of the qualitative research is hence to report and expand understanding of a particular issue from the perspective of the experience of individuals, which may be a prelude to later quantitative study or may enhance the interpretation of quantitative findings. The qualitative approach is conceptualised as an ongoing and dynamic process, which changes and refines the research as

it progresses (Locke, Spaduso, & Silverman, 1993; Miles & Huberman, 1994). Generally speaking, qualitative research is a generic and arbitrary term chosen to encompass types of qualitative research representing different philosophical and theoretical orientations. Interpretative, naturalistic, fieldwork, case study, ethnography, participant observation and responsive observation are some of the main types of qualitative research (Glesne & Peshkin 1992; Miles & Huberman, 1994). Qualitative methodology further provides an opportunity to systematically analyse the narrative produced by the individual concerning variables of interest (Locke, Spaduso, & Silverman, 1993).

During the last two decades, procedures relating to qualitative data analysis have been increasingly well articulated and documented. Miles and Huberman (1994) have developed a method involving matrix and network displays. In their method, data analysis is conceived as a systematic three-step process, entailing data reduction, data display, and conclusion drawing and verification. Data reduction, which occurs all the way during the research process, organises, sorts and summarizes data according to common meanings or themes. Data display includes the constructions of matrices, networks and charts that encompass all data considered relevant. The latter, then, provides an opportunity for the researcher to outline initial conclusions, which in turn leads to the development of explicit conclusions and meanings concerning the variables of interest. This method is an example of thematic content analysis.

Qualitative methodology had already been used in the area of interest of the present research. For example, Goodenow and Espin (1993) conducted a study based on semi-structured interviews, which discussed the formation of ego identity among Latin American adolescent females living in the United States of America, and the problems faced during the process of

adapting to the new sex role culture. Similarly, Williams, Alvarez, and Andrade Hauck (2002) used group interviews and focus groups observation and surveys to explain the adjustment process of Latinas teenagers that have recently arrived in the United States of America.

5.6.3 Stages of the research

The study thus was planned to comprise a sequence of eight stages:

Stage 1. Selection of questionnaire instruments and detailing of hypotheses in terms of questionnaire scores

(described in Section 6.1 and 6.2 of Chapter 6);

Stage 2. Selection and recruitment of the sample of families

(described in Section 7.1 of Chapter 7);

Stage 3. Collection of quantitative data through administration of questionnaires focussing on ego identity development, parents' acculturation and parents' perception of family functioning

(described in Section 7.2 of Chapter 7);

Stage 4. Analysis of quantitative data in terms of the hypotheses of the study

(described in Section 7.3 of Chapter 7);

Stage 5. Design of semi-structured interview protocol to explore in more depth experiences of the young people themselves in the light of the results of the quantitative phase

(described in Section 9.2 of Chapter 9);

Stage 6. Selection and recruitment of interview sub-sample

(described in Section 9.3 of Chapter 9);

Stage 7. Collection of qualitative data by conducting interviews

(described in Section9.4 of Chapter 9); and

Stage 8. Planned analysis of qualitative data yielded by the interviews

(described in Section 9.5 of Chapter 9).

CHAPTER SIX

METHODOLOGICAL BASIS OF THE QUANTITATIVE

PHASE OF THE STUDY

This chapter presents the method of Stage 1 of the research: the selection of the questionnaire instruments and detailing of the hypotheses in terms the questionnaire scores. For the quantitative phase of the study, appropriate established questionnaire based scales were sought to measure the ego identity status of young people, parents' acculturation levels and parents' perceptions of family functioning. The rationale for the selection of each instrument, together with a description of its structure, is presented below. This is followed by a phrasing of the hypotheses of the study in terms of the scores of the scales selected.

6.1 Stage 1: Selection of questionnaire instruments and detailing of hypotheses in terms of questionnaire scores

6.1.1 Questionnaires selected

6.1.1.1 Demographic questionnaire

Each parent would be asked to provide information on his or her country of birth, gender, age, current marital status, years of education (including primary school, high school, university or technical and further education college, years of studying in Australia, length of residence in Australia, country of residence during the first fifteen years of life, an employment status for most of the last week. Each parent would also be asked to state the family's annual income, using a scale adapted from the Social Interaction Scale (Marín et al., 1986).

Young people would provide information on gender and age. Young people's country of birth would be determined by the researcher, taking into account their age and parents' length of residence in Australia.

This demographic questionnaire is presented within Appendix A.

6.1.1.2   The Short Acculturation Scale

As outlined in Section 2.3 of Chapter 2, several acculturation scales have been developed for use with specific Latin American immigrants groups on behavioural dimensions of the acculturation process particular to the groups in questions.

By contrast, the Short Acculturation Scale (Marín et al., 1987) has been developed to measure acculturation in a range of Latin Americans immigrants groups (Central Americans and South Americans, Cubans and Puerto Ricans), on more than one dimension.

The original scale is available in both Spanish and English. It was devised for use with groups settled in the United States, but was easily adapted for use in Australia by consultation with Marín, the principal author. The Short Acculturation Scale consists of twelve items relating to language use and ethnic loyalty, media and ethnic social relations, as described in Section 2.2.2 of Chapter Two. Participants respond to items regarding language and media preference on a five-point Likert-type scale ranging from Only Spanish to Only English. Items regarding ethnic social relations are responded to on a five-point Likert-type scale ranging from All Latinos/Hispanics to All Australians. The option All Australians read as All

Americans in the original scale. The option was changed to make the scale more relevant to an Australian group.

This scale claims a good level of validity and reliability. Overall, the twelve items alpha coefficient was 0.92. The items relating to language had an alpha of 0.90, items relating to media had an alpha 0.86 and the items in Ethnic Social relationships had an alpha of 0.78. Validation analysis was conducted in order to measure the efficiency of the 12-item scale to evaluate acculturation. Subjects' scores for each item of the scale were correlated with subjects' generations, length of residence in the United States, and their own evaluation of acculturation. All the analysis conducted reported strong correlations with the validation criteria in Hispanics.

The Short Acculturation Scale clearly does not permit categorisation of acculturation into the groups identified by Berry (1980). In this sense, this scale is unidimensional. However, the level of acculturation scores that the scale generates, do draw upon three factors or dimensions, relating to language use and ethnic loyalty, to media and to ethnic social relations. Of all the acculturation scales available, the Short Acculturation Scale can be considered to afford a more complex view of acculturation, which can be relevant to a wide range of Spanish speaking groups.

The Short Acculturation Scale, as employed in this study, is presented in Appendix A.

6.1.1.3   The Family Environment Scale

The Family Environment Scale Form R (Moos & Moos, 1994) was selected to measure parents' perceptions of family functioning. This has been used in a wide variety of studies exploring family relationships, including families of various ethnic backgrounds. The Family Environment Scale was selected as appropriate for this study for several reasons. The scale had been used to investigate links between acculturation and family relationships amongst Latin Americans in the United Sates (Arnold & Orozco, 1989; Miranda et al. 2000; Rueschenberg & Buriel, 1989). Secondly, the scale measures perceptions of internal functioning of the family as well as the family's relationship with external systems. Finally, the scale has reported good internal consistency and reliability including families of various cultural backgrounds.

Moos and Moos (1986) reported that the ten Family Environment Sub-scales showed internal consistency with Cronbach alpha ranging from moderate for Independence and Achievement Orientation, to substantial for Cohesion, Organisation, Intellectual-Cultural Orientation, and Moral-Religious Emphasis. The ten sub-scales have also been intercorrelated indicating that the sub-scales measure different but to an extent similar aspects of family social environments. Cohesion and Organisation, and Intellectual-Cultural orientation and Active-Recreational Orientation are positively correlated. Meanwhile, Cohesion and Conflict, and Independence and Control are negatively correlated. Moos and Moos have test-retest reliabilities of individuals' scores for the ten sub-scales Form R, ranging from 0.68 for Independence to 0.86 for Cohesion. Furthermore, profile stability correlation was calculated for 35 families tested four months apart, and 85 families tested 12 months apart. The stability coefficient was calculated by correlating the Form R mean obtained in Time 1, with the

obtained coefficient in Time 2. The mean 4-month stability was 0.78. Of the 35 family sample, for 29 families stability was 0.70 or above, and for 20 families it was 0.80 or above. The mean for 12-month stability was 0.71. Of the 85 family sample, for 56 families stability was 0.70 or above, and 45 families it was 0.80 or above. The Form R appeared to be generally stable for a period of one year.

In order to enhance the validity of the scale, Moos and Moos (1994) selected items that were developed in relation to specific domains, and those items were related to those domains as agreed by independent markers. Furthermore, items were selected that fitted the empirical criteria of item intercorrelation, item sub-scale correlation and internal consistency analysis. Each item was allocated to only on one dimension.

The Family Environment Scale Form R is a 90-item instrument, generating 10 subscales of 9 items each, and relating to three underlying sets of dimensions, namely relationship dimensions, personal growth (or goal orientation) dimensions, and family system maintenance dimensions.

The relationship dimensions are measured by the (a) the Cohesion subscale, relating to the perceived degree of commitment, help and support family members provide for one another, (b) the Expressiveness subscale, focusing on the perceived extent to which family members are encouraged to express their feelings directly, and (c) Conflict subscale, referring to the perceived amount of openly expressed anger and conflict amongst family members.

The personal growth dimensions are measured by a) the Independence subscale, indicating assertiveness, self sufficiency, and the decision making process within the family, (b) the

Achievement Orientation subscale, relating to the level of competitiveness of family members in school and work activities outside the family, (c) the Intellectual Cultural-Orientation subscale, addressing the levels of political and cultural activities perceived among family members, (d) the Active-Recreational Orientation subscale, considering perceived participation in social and recreational activities, and (e) the Ethical and Religious subscale, indicating perceived moral and religious emphasis in the lives of family members.

The system maintenance dimensions comprise (a) the Organisation subscale, measuring degree of perceived organisation and structure in planning family activities and responsibilities, and (b) the Control subscale, which assesses the perceived importance of family rules guiding family life.

In their study, Rueschenberg and Buriel (1989) sorted the subscales of the Family Environment Scale to reflect either (a) the internal functioning of the family or (b) the external functioning of the family, that is the perceived relationship with external systems. Moos and Moos (1994) commented upon Rueschenberg and Buriel's scheme in The Family Environment Scale Manual, acknowledging its usefulness with Latino families in particular.

Internal areas of family functioning were considered by Rueschenberg and Buriel (1989) to be reflected in five subscales. The Cohesion, Expressiveness and Conflict subscales assess in turn, the perception of the degree of commitment, help and support family members provide for one another, the extent to which family members are encouraged to act openly and to express their feelings directly, and the amount of openly expressed anger, aggression and conflict among family members. The Organisation and Control subscales assess, in turn the perception of the degree of importance of clear organisation and structure in the planning of

family activities and responsibilities, and the extent to which set rules and procedures are used to run family life.

External areas of family functioning were considered by Rueschenberg and Buriel (1989) to be reflected in five other subscales. The Independence, Achievement Orientation, Intellectual Cultural Orientation, Active-Recreational Orientation, and Moral-Religious Emphasis subscales assess, in turn, the perception of the degree of assertiveness, self sufficiency, and decision making process within the family, to what extent activities such as school and work are cast into an achievement-oriented or competitive framework, the degree of interest in political, social, intellectual, and cultural activities, the extent of participation in social and recreational activities, and the degree of emphasis on ethical and religious issues and values.

The Family Environment Scale was available only in English from the publisher. For the purpose of this research, therefore, the bi-lingual researcher, with help of a bi-lingual (Spanish-English) psychologist and teacher colleague, translated the scale into Spanish. Spanish-speakers of different national backgrounds in Melbourne reviewed this Spanish version of the Family Environment Scale, to discover whether parochial Latin American wording needed to be changed. Necessary changes were made to the Scale for presentation to the sample proper.

The resulting Spanish translation of the Family Environment Scale is presented as Appendix B.

6.1.1.4 The revised, extended version of the Objective Measure of Ego Identity Status

The Objective Measure of the Ego Identity Status, which has been evolving since 1979, based on Erikson's (1950, 1968) and Marcia's (1966) frameworks, is still widely used in the Anglo-Celtic countries, including Australia. Several revisions of the scale have been undertaken Adams and Bennion (1986) have improved the assessment ability of this instrument, resulting in an extended version of the measure. The latter took account of Marcia's theoretical development (1966) of Erikson's theory, to assess the level of ego identity status (Achievement, Foreclosure, Moratorium And Diffusion) as described in Chapter One, Section 1.2.

Dyk and Adams (as cited in Adams, Bennion, & Huh, 1989) agreed with Erikson's (1968) theoretical developmental model that indicated that ego identity formation has two main components. Erikson refers to these two components as ego identity and self-identity. The ego identity component refers to commitments made in the areas of work and ideological values, while the self-identity component relates to individuals self perception of social roles. The Extended Objective Measure of Ego Identity Status incorporates these two aspects of ego identity development as ideological identity formation (occupation, religion, lifestyle-philosophy, politics), and interpersonal identity formation (sex roles, friendship, recreation, dating).

Adams et al. (1989) reported that the interpersonal and ideological sub-scales showed internal consistency ranging from) 0.30 to 0.89. Montemayor, Brown, and Adams (as (cited in Adams et al., 1989) have reported evidence of no differences between sub-scales over a four-week period and correlation of stability for the interpersonal and ideological sub-scales ranging

from 0.59 to 0.82. Adams, Shea and Fitch (cited in Adams et al., 1989) reported stability ranging from 0.71 to 0.93. Furthermore split-half correlations of ideological and interpersonal sub-scales ranged from 0.10 to 0.68.

Adams, Bennion and Huh (1989) reported that face, concurrent, predictive and construct forms of validity were used to compare The Ego Objective Identity Measure of Ego Identity Status and The Marcia Interview strategy, also used to evaluate ego identity status.

The Extended Objective Measure of Ego Identity Status is a questionnaire consisting of 64 items. Each item is responded to on a six-point Likert type scale from agreement to disagreement. Each type of ego identity status identified by Marcia (1966) is covered by 8 items in both ideological and interpersonal domains of ego identity formation. Thus scores are derived on achievement-ideology, achievement-interpersonal, moratorium-ideology, moratorium-interpersonal, foreclosure-ideology, foreclosure-interpersonal, diffusion-ideology, and diffusion-interpersonal grounds.

Individuals' responses are classified into a single ego identity status or into a transition identity status, by comparing raw scores against specified cut-off points. An individual can be classified into a pure identity status when a particular score in a given status is above the cut-off points and all the remaining scores are below the cut-off points. The low-profile status refers to all individual scores falling under the cut-off points, and is scored as a low profile moratorium. The transition status rule is applicable to individuals who score more than one point above the cut-off point. Adams et al. (1989) noted that individuals could occasionally score above three cut offs points, and at that stage they decided not to report on these individuals and recommended further research consideration of this issue.

The Ego Objective Identity Measure of Ego Identity Status, as employed in the study, is presented as Appendix C.

6.2 Specific hypotheses to be tested

The general hypotheses of the study, outlined in Section 5.5 in Chapter Five, were further articulated in terms of the scores to be produced by the scales selected to measure the variables of interest. This process generated a total of twelve specific hypotheses, which are set out below according to the association between the variables to be investigated.

6.2.1 Young people's ego identity status and acculturation

Scores from the Short Acculturation Scale and the Ego Objective Measure of Ego Identity Status would be used to test hypotheses outlined below.

6.2.1.1 Young people's ego identity status and fathers' acculturation

Hypothesis 1: Young people's scores on committed ego identity status that is on Achievement, Moratorium, and Foreclosure, in both ideological and interpersonal areas are positively correlated with fathers' levels of acculturation.

Hypothesis 2:   Young people's scores on non-committed ego identity status, that is on

Diffusion, in both ideological and interpersonal areas, are negatively correlated

with fathers' levels of acculturation.

6.2.1.2   Young people's ego identity status and mothers' acculturation

Hypothesis 3:   Young people's scores on committed ego identity status that is on

Achievement, Moratorium, and Foreclosure, in both ideological and

interpersonal areas are positively correlated with mothers' levels of

acculturation.

Hypothesis 4:   Young people's scores on non-committed ego identity status, that is on

Diffusion, in both ideological and interpersonal areas, are negatively correlated

with mothers' levels of acculturation.

6.2.2   Young people's ego identity status and family functioning

Scores from the Objective Measure of Ego Identity Status and The Family Environment Scale

would be used to test hypotheses outlined below.

6.2.2.1 Young people's ego identity status and fathers' perception of family functioning

Hypothesis 5:   Young people's scores on committed ego identity status, that is on

Achievement, Foreclosure and Moratorium in both ideological and

interpersonal areas, are (a) positively correlated with fathers' perceptions of external family functioning, namely on Independence, Achievement Orientation, Intellectual-Cultural Orientation, Active-Recreational Orientation, Moral-Religious Emphasis, but (b) not correlated with perceptions of internal family functioning, namely Cohesion, Expressiveness, Organisation and Control.

Hypothesis 6:   Young people's scores on non-committed ego identity status, that is Diffusion, in both ideological and interpersonal areas, are positively correlated with fathers' perceptions of Conflict.

6.2.2.2 Young people's ego identity status and mothers' perception of family functioning

Hypothesis 7:   Young people's scores on committed ego identity status, that is on Achievement, Foreclosure and Moratorium, in both ideological and interpersonal areas, are (a) positively correlated with fathers' perceptions of external family functioning, namely on Independence, Achievement Orientation, Intellectual-Cultural Orientation, Active-Recreational Orientation, Moral-Religious Emphasis, but (b) not correlated with perceptions of internal family functioning, namely Cohesion, Expressiveness, Organisation and Control.

Hypothesis 8:   Young people's scores on non-committed ego identity status, that is Diffusion, in both ideological and interpersonal areas, are positively correlated with mothers' perceptions of Conflict.

6.2.3 Acculturation and family functioning

Scores from the Short Acculturation Scale and the Family Environment Scale would be used to test the hypotheses outlined below.

6.2.3.1 Fathers' acculturation and fathers' perception of family functioning

Hypothesis 9:   Fathers' levels of acculturation are positively correlated with fathers' perceptions of external areas of family functioning, namely of Independence, Achievement Orientation, Intellectual Cultural Orientation, Active-Recreational Orientation, and Moral-Religious Emphasis.

Hypothesis 10:   Fathers' levels of acculturation are negatively correlated with fathers' perception of the internal area of family functioning, namely Cohesion, Expressiveness, Conflict, Organisation and Control.

6.2.3.2 Mothers' acculturation and mothers' perception of family functioning

Hypothesis 11:   Mothers' levels of acculturation are positively correlated with mothers' perception of external areas of family functioning, namely Independence, Achievement Orientation, Intellectual Cultural Orientation, Active-Recreational Orientation, and Moral-Religious Emphasis.

Hypothesis.12:   Mothers' levels of acculturation are negatively correlated with mothers' perception of the internal area of family functioning, namely Cohesion, Expressiveness, Conflict, Organisation and Control.

CHAPTER SEVEN

METHOD OF THE QUANTITATIVE PHASE OF THE STUDY

In this chapter the procedure planned for Stages 2, 3 and 4 of the study are presented. Thus, the procedures for sample selection and recruitment are first outlined. The procedures for the statistical analysis of the questionnaire scores, according to the hypotheses set out in Chapter Six, are then presented.

7.1   Stage 2: Selection and recruitment of the sample of families

7.1.1   Sample selection

To establish the number of families required for the study on the basis of the number of variables proposed, a G*Power analysis for correlations (G*Power using T test procedure) was conducted. This procedure identified a required sample size of 26, according to an a priori power analysis and a sample size of 23 according to a compromise power analysis. To test the hypotheses concerning correlations between the variables of interest, a sample size of at least 25 immigrant families of Latin American origin was required.

The sample was to be obtained by first requesting Spanish-speaking community workers and community-based organisations, which provide social and community services to the Latin American community in Melbourne, to approach relevant groups or individual families on

behalf of the researcher. Contact could then be made with these families by the researcher. Each family agreeing to participate would be asked to nominate two further Latin American families whom they knew met the criteria and who may also be willing to participate. These families would then be approached by the researcher and invited to participate.

Taking into account the diversity of countries of origin and social status of Latin American people living in Australia (Amezquita et al. 1995), it was aimed to recruit families involving Spanish-speaking Latin American couples, who (a) were born in South or Central America, (b) had been resident in Melbourne, Australia for more than ten years, and (c) had at least one child aged between 12-30 years living with them.

In families with more than one child, the oldest one who wished to participate would be included. Equal numbers of male and female young people would be sought for the sample.

7.1.2 Recruitment procedure

The recruitment procedure would entail three steps. First, the researcher would make telephone or personal contact with one of the family members (contact family member), to explain the aims and importance of the study, and to request that the contact person introduce the study to the rest of the family members and invite them to participate.

Next, if the contact family member agreed to participate and to invite other family members to participate, a package of research materials in their preferred language (Spanish or English) would be provided to them. The package comprised a number of documents. For each potential participant, a letter of introduction was included which explained in detail the aims

and procedures of the study. This letter, presented in Appendix D, highlighted the voluntary nature of participation, providing the option that any family member could withdraw from the study at any time without consequences. It included a statement regarding the maintenance of the subject's anonymity and confidentiality. It also informed the family about the possibility of being contacted for an in-depth interview for the second phase of data collection. Also included for each participant was a letter, presented as Appendix E, explaining the step-by-step procedure for completing the various forms. Each participant was given a Consent Form which required the participant to give written consent to participate in the Phase One (Appendix F) and Phase Two of the study (Appendix G). The Short Acculturation Scale and the Family Environment Scale were included for each parent to complete, and the Objective Measure of Ego Identity Status was included for each participating young person. The questionnaires were printed in distinctive colours to facilitate recognition, (the Short Acculturation Scale was printed in light purple, the Family Environment Scale in yellow, and the Objective Measure of Ego Identity Status in light blue).

The third step in recruitment was a telephone call to the family home, confirming the willingness of the family to participate in the study. This also provided an opportunity for participants to ask any questions related to the study or to the completion of the forms. Once again, the researcher would explain the aims of the study and possible risks associated with the procedures, and remind them of their right to withdraw at any stage of the study.

7.2 Stage 3: Quantitative data collection

If all relevant members of the family were willing to proceed, they would be invited to complete the consent forms and the questionnaires within ten days. After ten days, the researcher would visit the family home or arrange an alternative place, to collect the completed consent forms and questionnaires forms. Family members would be offered debriefing if any distress arose as a result of completing the forms.

7.3 Stage 4: Analysis of the quantitative data

The quantitative analysis would employ Spearman correlation analyses to test the hypotheses outlined in Section 6.2 of Chapter Six, concerning young people's ego identity status, parents' acculturation and parents' perception of family functioning.

7.3.1 Ego identity status and acculturation

7.3.1.1 Young people's ego identity status and fathers' acculturation

To test hypotheses 1 and 2 (Section 6.2.1.1), a Spearman correlation analysis would be performed, examining the association of the fathers' levels of acculturation with the young people ego ideology and interpersonal identity scale scores.

7.3.1.2 Young people's ego identity status and mothers' acculturation

To test hypotheses 3 and 4 (section 6.2.1.2), a Spearman correlation analysis would be performed, examining the association of the mothers' levels of acculturation in the young people ego ideology and interpersonal identity scale scores.

7.3.2 Young people's ego identity status and parents' perception of family functioning

7.3.2.1 Young people's ego identity status and fathers' perception of family functioning

To test hypotheses 5 and 6 (section 6.2.2.1), a Spearman correlation analysis would be performed concerning the relationship between young people's ego ideology and interpersonal identity scale scores and fathers' perception of external and internal areas of family functioning.

7.3.2.2 Young people's ego identity status and mothers' perception of family functioning

To test hypotheses 7 and 8 (section 6.2.2.2), a Spearman correlation analysis would be performed concerning the relationship between young people's ego ideology and interpersonal identity scale scores and mothers' perception of external and internal areas of family functioning.

7.3.3 Acculturation and family functioning

7.3.3.1 Father's acculturation and father's perception of family functioning

To test hypotheses 9 and 10 (section 6.2.3.1), concerning the relationship between fathers' levels of acculturation and family functioning, a Spearman correlation analysis would be performed on the ten family functioning (FES) sub-scale scores.

7.3.3.2 Mother's acculturation and mother's perception of family functioning

To test hypotheses 12 and 13 (section 6.2.3.2), concerning the relationship between mothers' levels of acculturation and family functioning, a Spearman correlation analysis would be performed on the ten family functioning (FES) sub-scale scores.

CHAPTER EIGHT

QUANTITATIVE FINDINGS

This chapter describes the sample eventually recruited and Stage 4 of the study, and the quantitative data analysis in terms of the hypotheses of the study. A summary of these findings is then presented, followed by an initial interpretation of their meaning for the families involved.

8.1   Description of sample

The sample, selected according to the criteria described in Section 7.1.1, consisted of 28 families living in the metropolitan area of Melbourne. The resulting sample included 28 fathers, 28 mothers, and 25 young people, as three young people did not finish completing their questionnaires forms. The information from the families of the latter three young people was not included in those aspects of data analysis involving the missing data. The demographic characteristics of the sample are presented below.

8.4.4   Parents' country of birth and country of residence for the first fifteen years

of life

The sample represented a wide variety of country of birth among parents (including South America and Central America). Thirty-nine percent of mothers and 36% of fathers were from Chile, 25% of mothers and 28% of fathers were from Argentina, 21% of mothers and 18% of

fathers were from Uruguay, 7% of mothers and 11% of fathers were from El Salvador, 4% of mothers and 4% of fathers were from Colombia, 4% of mothers and 4% of the fathers were from Peru, and 4% of fathers were from Ecuador.

The majority of the parents had spent the first fifteen years of their life in their country of origin. Only one 4% had not done so. In this case, the participant was born in Ecuador, had migrated to Chile and lived there during his first fifteen years of life.

8.1.2 Parents' length of residence in Australia

Length of residence in Australia for mothers varied between 10 and 26 years, and for fathers between 10 and 28 years. One father did not report on his length of residence in Australia.

Forty-two percent of mothers had been living in Australia for between 21 and 28 years, 29% for between 16 and 20 years, and 29% for between 10 and 15 years. Similarly $48% of fathers had lived in Australia for between 21 and 28 years, 26% between 16 and 20 years and 26% between 10 and 15 years.

8.1.3 Parents' age and marital status

Fathers were aged between 43 and 72 years of age ($M = 51.56$, $SD = 5.87$), and mothers were aged between 36 and 63 years of age ($M = 47.75$, $SD = 5.95$). All the parents reported being married at the time of the study. One father did not provide information regarding age.

8.1.4 Parents' education and employment status

Reported education levels varied from finishing 3 years of formal education to being involved in the education system for 20 years. Sixty-eight percent of fathers reported that they had not participated in formal education in Australia while 32% of fathers reported that they had attended between 1 and 4 years of formal education in Australia. Fifty-four percent of mothers reported that they had not participated in formal education in Australia, while 46% of mothers reported that they had attended 1 year to 8 years of formal education in Australia.

Sixty one percent of fathers completed between 13 years and 20 years of education, 28% of fathers completed between 8 and 12 years of education, and 4% had completed between 3 to 7 years of schooling, and 7% had not received any form of formal education. Fifty seven percent of mothers completed between 13 and 20 years of education, 32% of mother completed between 8 and 12 years of education and 11% have completed between 3 and 7 years of formal education.

Most of the parents reported that they were working. However, 71% of fathers were in full time paid work, 7% were working casual, 7% were doing house work, 7% were not currently working and were looking for a job, 4% of fathers were studying and working, and 4% were retired. Among the mothers, 43% identified housework as a major activity, 39% reported full time paid work, and 11% were involved in part-time or casual work for the week when the study was conducted.

8.1.5   Family's annual income

As reported by parents, families' annual income at the time of the study ranged from $10,000 to -$50,000 or over. Thirty-nine percent of families described their annual income as $50,001 or over, 14% as $30,001 to -40,000, 14% as $15,001 to -$20,000, 11% as $40,001 to -$50,000, 11% as $20,001 to -$25,000, 7% as $25,001 to -$30,000, and 4% as $1,000 to -$10,001 as their annual income.

8.1.6   Young people's country of birth

Just over half of the young people in the sample (56%) reported that they were born in Australia. However, 16% from Chile, 12% from Argentina, 8% from Uruguay, 5% from Colombia, and 5% from El Salvador.

8.1.7   Young people's age

In the full sample, young people were aged between 15 and 30 years of age ($M = 19.84, SD = 3.50$).

8.2   Findings concerning young people's ego identity status

As displayed in Table 1 on page 93 below, the young people's scores on the Ego Identity Status scale were widely distributed for both ideology and interpersonal ego identity status.

However, no young person reported achievement status in either ideology or interpersonal areas of identity.

In the area of ideology ego identity status, variation ranged from young people who had made commitments or had made temporary commitments to young people that reported no commitment concerning ego identity. Eight participants indicated that they were in the process of transition between not having any commitments to adopting commitments already made for them by others (Foreclosure-Diffusion), while seven participants revealed commitments based upon other people's commitments (Foreclosure). Six participants reported a mixed status, simultaneously showing no commitment; commitments based upon others people's commitments, and the development of transitional commitments (Moratorium-Foreclosure-Diffusion). Two participants reported being in transition between adopting commitments based upon other people's commitment and developing temporary commitments as a result of actively exploring for values (Moratorium-Foreclosure). One participant was actively searching and exploring for values to call their own (Moratorium), and finally, one participant had not made any commitments at all (Diffusion). Table 1 on page 92 below shows these results.

Table 1
Young people's ego identity status

Numbers of young people	Ideology status	Interpersonal status
4	F-D	F-D
4	M	M
4	F	F-D
3	F-D	M
2	M	F-D
1	F	F
1	Mo-F	F-D
1	F	Mo/F
1	F	M
1	Mo-F	F
1	Mo	Mo-F
1	F-D	F
1	D	F

Note. Key to Ego identity Status: **M = Mixed; Mo-F = Moratorium-foreclosure; F = Foreclosure; F-D = Foreclosure-Diffusion.**

Table 1 also shows that participants reported a wide variation of commitments in the area of interpersonal identity status. The variation ranged from young people who reported commitments based upon other people's commitments (Foreclosure) to young people who revealed transitional commitments (Moratorium). Eleven participants reported being in transition between not having made any commitments to the development of commitments based upon others people's commitments (Foreclosure-Diffusion), eight participants revealed a mixed category of: not showing any commitments, commitments based upon other people's

commitments to the development of transitional commitments or actively seeking them

(Moratorium-Foreclosure-Diffusion). Four participants revealed commitments based upon

other people's commitments (Foreclosure), two participants reported being in transition

between adopting commitments based upon others people's commitments to developing

temporary commitments or actively seeking out and exploring for their own values

(Moratorium-Foreclosure).

8.3   Findings concerning parents' acculturation

The quantitative findings revealed a wide distribution of scores on the Short Acculturation

Scale among the parents. The variation ranged from fathers who had reported a standardised

score of 1.25, to fathers who had reported a standardised score of 3.75 ($M = 2.43$), and from

mothers who had reported a standardised score of 1, to mothers that had reported a

standardised score of 3.41 ($M = 2.45$). The quantitative findings revealed that the majority of

participants were distributed amongst the low and medium levels of acculturation, and only

one participant was identified in the high level of acculturation. The results are shown in

Table 2 below.

Table 2
Parents' scores on the Short Acculturation Scale

Standardised score range		Number of Fathers	Number of Mothers
1 - 2.33	(Low)	12	13
2.331 - 3.66	(Medium)	15	15
3.661 +	(High)	1	0

8.4   Testing of hypotheses

Spearman correlation analyses were performed to test hypotheses outlined in Section 6.2 in Chapter 6 between. The results of these analyses are set out below, according to each hypothesis in turn. Full tables of results are displayed in Appendix I.

8.4.1   Young people's ego identity status and acculturation

Spearman correlation analyses were performed in relation to young people's scores on the eight categories of ego identity status and parents' level of acculturation. The table of correlations is presented as presented in Table A in Appendix I.

8.4.1.1   Hypothesis 1: *Young people's scores on committed ego identity status that is on Achievement, Moratorium, and Foreclosure, in both ideological and interpersonal areas are positively correlated with fathers' levels of acculturation.*

There were no significant correlations found between young people's scores on ideology achievement, ideology moratorium, ideology foreclosure, interpersonal achievement, interpersonal moratorium, interpersonal foreclosure and fathers' levels of acculturation.

8.4.1.2   **Hypothesis 2**: *Young people's scores on non-committed ego identity status, that is on Diffusion, in both ideological and interpersonal areas are negatively correlated with fathers' levels of acculturation.*

There were no significant correlations found between young people's scores on ideology diffusion and interpersonal diffusion and father's levels of acculturation.

8.4.1.3:   **Hypothesis 3**: *Young people's scores on committed ego identity status, that is on Achievement, Moratorium, and Foreclosure, in both ideological and interpersonal areas, are positively correlated with mothers' levels of acculturation.*

The table A in Appendix I reveals a significant positive correlation ($r = .377, p<0.05$) between young people's scores on interpersonal moratorium and mother's levels of acculturation. No other significant correlations were found.

8.4.1.4:   **Hypothesis 4**: *Young people's scores on non-committed ego identity status, that is on Diffusion in both ideological and interpersonal areas are negatively correlated with mothers' levels of acculturation.*

There were no significant correlations between young people's scores on ideology diffusion and interpersonal diffusion and mothers' levels of acculturation.

8.4.2. Young people's ego identity status and parents' perception of family functioning

Spearman correlations analyses were performed in relation to young people's scores on the eight ego identity status categories and the ten FES sub-scales. The tables of correlations are presented in Tables B and C in Appendix I.

8.4.2.1   *Hypothesis 5: Young people's scores on committed ego identity status, that is on Achievement, Foreclosure and Moratorium, in both ideological and interpersonal areas, are (a) positively correlated with fathers' perceptions of external family functioning, namely on Independence, Achievement Orientation, Intellectual-Cultural Orientation, Active-Recreational Orientation Moral-Religious Emphasis, but (b) not correlated with perceptions of internal gamily functioning, namely Cohesion, Expressiveness, Organisation and Control.*

Table B in Appendix I reveals a significant positive correlation ($r = 521, p < 0.01$) between young people's scores on Ideology Moratorium and fathers' perception of Conflict in their family. In addition, a significant negative correlation ($r = -339, p < 0.05$) is revealed between young people's scores on Ideology Foreclosure and fathers' perception of Control in their family. A significant negative correlation ($r = -459. p < 0.05$) is also reported between young people's scores on Interpersonal Achievement and fathers' perception of Intellectual-Cultural Orientation in their family. No other significant correlations were found.

8.4.2.2   *Hypothesis 6: Young people's scores on non-committed ego identity status,*

that is Diffusion, in both ideological and interpersonal areas, are positively

correlated with fathers' perceptions of Conflict.

No significant correlations emerged between young people's scores on ideology and

Interpersonal Diffusion and fathers' perceptions of Conflict in their family.

8.4.2.3   *Hypothesis 7: Young people's scores on committed ego identity status, that*

is on Achievement, Foreclosure and Moratorium, in both ideological and

interpersonal areas, are (a) positively correlated with mothers' perceptions

of external family functioning, namely on Independence, Achievement

Orientation, Intellectual-Cultural Orientation, Active-Recreational

Orientation, Moral-Religious Emphasis, but (b) not correlated with

perceptions of internal family functioning, namely Cohesion,

Expressiveness, Organisation and Control.

Table C in Appendix I reveals a significant positive correlation *(r* = .357, *p.* < 0.05*)* between

young people's scores on Ideology Achievement and mother's perceptions of Organisation in

the family and a significant positive correlation (*r* = .427, *p* < 0.05) is reported between

young people's scores on Ideology Achievement and mothers' perceptions of Control in their

family. Furthermore, it is revealed that a significant negative correlation exists between

young people's Ideology Foreclosure (*r* = -.355, *p* < 0.05) and mothers' perceptions of Moral-

Religious Emphasis, and also a negative correlation (*r* = -.410, *p* < 0.05) exists between

young people's Interpersonal Foreclosure and mothers' perceptions of Moral-Religious

Emphasis in their family. In Addition, a significant negative correlation *(r* = -.492, *p.* < 0.01*)*

exists between young people's scores on Ideology Foreclosure and mothers' perceptions of Control in their family, is reported. No other significant correlations emerged.

8.4.2.4 *Hypothesis 8: Young people's scores on non-committed ego identity status, that is Diffusion, in both Ideological and Interpersonal areas, is positively correlated with mothers' perceptions on Conflict.*

No significant correlations emerged between young people's scores on ideology and interpersonal diffusion and mothers' perceptions of Conflict.

8.4.3 Acculturation and family functioning

Spearman correlations have been performed between parents' level of acculturation and the ten Family Environment Scale sub-scales, as presented in Table D in Appendix I.

8.4.3.1 *Hypothesis 9: Fathers' levels of acculturation are positively correlated with fathers' perceptions of external areas of family functioning, namely of Independence, Achievement Orientation, Intellectual Cultural Orientation, Active-Recreational Orientation, and Moral-Religious Emphasis.*

No positive significant correlations were found between fathers' perceptions of external areas of family functioning and fathers' acculturation levels.

8.4.3.2 ***Hypothesis 10: Fathers' levels of acculturation are negatively correlated with fathers' perception of the internal area of family functioning, namely Cohesion, Expressiveness, Conflict, Organisation and Control.***

No significant correlations were found between fathers' perceptions of internal areas of family functioning and fathers' levels of acculturation.

8.4.3.3 ***Hypothesis 11: Mothers' levels of acculturation are positively correlated with mothers' perception of external areas of family functioning, namely Independence, Achievement Orientation, Intellectual Cultural Orientation, Active-Recreational Orientation, and Moral-Religious Emphasis.***

Table D in Appendix I reveals a significant positive correlation ($r = .462, p < 0.01$) between mother's perceptions of Achievement Orientation in their family and mother's levels of acculturation. Also, revealed is a significant negative correlation($r = -.367, p < 0.05$) between mother's perceptions of Intellectual-Cultural Orientation and mother's levels of acculturation.

8.4.3.4 ***Hypothesis.12: Mothers' levels of acculturation are negatively correlated with mothers' perception of the internal area of family functioning, namely Cohesion, Expressiveness, Conflict, Organisation and Control.***

Table D in Appendix I reveals a significant positive correlation ($r = .334, p < 0.05$) between mother's perceptions of Conflict in their family and mother's levels of acculturation. In addition it is revealed that a significant positive correlation ($r = .489, p < 0.01$) exists between mother's perceptions of Organisation and mother's levels of acculturation.

8.4.4 Unexpected significant correlations

Inspection of the correlation tables in Appendix I reveals two unexpected correlations. Table B in Appendix I reveals a significant positive correlation ($r = 521, p < 0.01$) between young people's scores on Ideology Moratorium and fathers' perceptions of Conflict in their family. In addition, Table C in Appendix I reveals a significant negative correlation ($r = -.433, p < 0.05$) between young people's scores on Ideology Diffusion status and mother's perception of Achievement Orientation in the family.

8.5   Summary of the quantitative findings

8.5.1. Young people's ego identity status and parents' acculturation

The hypotheses concerning links between young people's ego identity status and parents' acculturation levels were generally not supported. There was just one exception, in respect of scores on interpersonal ego identity status and mothers' levels of acculturation. A significant positive correlation emerged between interpersonal moratorium ego identity status, and mothers' acculturation, as predicted.

8.5.2 Young people's ego identity status and parents' perception of family functioning

The hypotheses concerning links between young peoples' ego identity status and parents' scores on the external and internal sub-scales of the Family Environment Scale were generally

not supported. Rather, the statistical analysis found several significant correlations in the opposite direction to the one predicted, and in a complex way. Specifically, the results revealed significant correlations between young people's ego identity status and Moral – Religious Emphasis, Intellectual-Cultural Orientation, Organisation, Control and Conflict.

Interpersonal achievement was negatively correlated with father's perceptions of the external variable of Intellectual Cultural Orientation. Ideology foreclosure was negatively correlated with fathers' perceptions of the internal variable of Control. A highly positive correlation was reported between ideology moratorium and fathers' perceptions of the internal variable of Conflict.

Ideology foreclosure was negatively correlated with mothers' perceptions of the external variable of Moral Religious Emphasis. Interpersonal foreclosure was negatively correlated with mothers' perceptions of the external variable of Moral Religious Emphasis. Ideology diffusion was negatively correlated with mother's perception of the external variable of Achievement Orientation. Ideology achievement was positively correlated with both mothers' perceptions of internal variables of Organisation and Control. Ideology foreclosure was highly negatively correlated with mothers' perceptions of the internal variable of Control.

8.5.3   Parents' acculturation and parents' perception of family functioning

The hypotheses concerning the relationship between the internal and external variables of parents' perception of family functioning and parents' acculturation levels, were not supported. There was just one exception, in respect of scores on mothers' levels acculturation of and the external area of family functioning. A significant positive correlation emerged

between mothers' acculturation and mothers' perceptions of the external area of Achievement Orientation within the family, as predicted.

Furthermore, the statistical analysis found several significant correlations in the opposite direction to the one predicted. Mothers' levels of acculturation were negatively correlated with Intellectual Cultural Orientation and positively correlated with mothers' perception of Conflict and Organisation.

8.6   Implications of the quantitative findings for Phase Two of the study

The analysis of quantitative data provided generally does not support the hypotheses of the study, raising a number of issues for further consideration.

Overall the conceptualisations of Rueschenberg and Buriel's (1980) study have not been borne out by this study. Nevertheless, the present study reports a broader, more complex, picture than was anticipated. Based upon the results in Phase One it is considered to be highly appropriate to undertake in-depth interviews with young people to explore their experiences in growing up in Australia. It is expected that the in-depth interviews would capture and further expand young people's views of how they see their parents' acculturation, family functioning and understanding of their own cultural identification and parents' cultural identification

As explained in Section 5.6.2 of Chapter 5, it had been planned to explore young people's experiences of growing up in Australia and its subsequent challenges in follow up in-depth

interviews. In particular, in order to understand young people's overall ego identity development, it seemed necessary to explore the relationship between their perception of their own cultural identification, of their parents' Latin American background and acculturation in Australia, and their own perceptions of family functioning.

Phase One findings suggested that while parents' perception of their own acculturation being associated with their ego identity status was found only in one isolated instance, it would be valuable to investigate how young people actually viewed this issue

Further, Phase One revealed that certain areas of family functioning, as perceived by the parents, were associated with certain aspects of ego identity formation. Again, it appeared valuable to explore whether young people might perceive such links. The Phase One findings drew attention to the likely involvement of both conflict and control experiences within the family.

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CHAPTER NINE

DESIGN AND METHOD OF QUALITATIVE PHASE

OF THE STUDY

This chapter first sets out the research questions identified as central to Phase Two and goes on to describe the design of the in-depth semi-structure interview, Stage 5 of the study. Next, the procedure for selection of the sub sample of young people, Stage 6 of the study is outlined, and the data collection procedure, Stage 7 of the study, is presented.

The plans for the Phase Two of the present study were refined in the light of the findings of the quantitative phase as indicated in Section 7.3 of Chapter 7 above. The chapter then proceeds to discuss the rationale for the qualitative data analysis that was to be employed, Stage 8 of the study.

9.1   Research questions underlying Phase Two

Based upon both the literature available in the area of interest and the quantitative findings in this study, a series of research question were developed to guide the design of the interviews. Four broad research questions were articulated in relation to the young people own experience of ego identity development.

1) What are the dimensions of the person's cultural identification and what is the role of cultural identification in the young person's overall ego identity development?

2) What relation does the interaction of cultural identification with overall ego identity bear to

sense of commitment in ego identity status?

3) What is the role of parental adaptation or acculturation to Australia in the young person's overall ego identity development?

4) What is the role of parental perception of family functioning, particularly Conflict, Organisation, Control, Achievement Orientation, Intellectual-Cultural Orientation and Moral-Religious Emphasis, in the young person's overall ego identity development?

9.2   Stage 5: Design of the semi-structured interview

An in-depth interview was devised to elicit the young people's experiences of themselves in general and how their sense of themselves was related to their cultural background, and family life. Eight domains of psychological experience were selected for further exploration. These were nature of cultural identification, family conflict and cultural values, parental help and cultural values, cultural identification and overall sense of ego identity, Latin American culture influences on overall sense of ego identity, general parental influences on overall sense of ego identity, parental adaptation influences on overall sense of ego identity, and major influences on overall ego identity. Eleven prompting questions would be asked, spaced over three sections in the interview.

The interview was developed in the English language only, as all potential participants were known to converse well in English.

In the first section of the interview, the young person would be asked to describe himself or herself in relation to cultural background, using a five-point Likert-type scale ranging from

Australian to Latin American. The participant would then be asked to explain that choice. Next the young person would be asked how he or she saw their mother and father in the same scale. Finally, the young person would be asked to describe what elements of the Latin American have influenced his or herself to be who is he or she today.

In the second section of the interview, open-ended questions would be asked, which could be followed up by probing questions for clarification. The young person would be asked to describe him or herself in relation to influences from Latin American elements, as well as his or her parents' adaptation to Australia. Parents' social and recreational interest, parents' religious views and parent's political interest in relation to parental adaptation would be explored in-depth. Next, the young person would be asked about perceptions of family conflict that might arise from differences of opinion about whether or not to follow Australian values, and how their parents helped them to bridge the gaps between both value and belief systems.

The third section of the interview would again use broad, open-ended questions. The young person would be asked to describe the influences of general parental involvement in their life and parental experiences of adaptation to Australia on his or her overall sense of self. Finally, the young person would be asked were to describe himself or herself as his or her own person today in relation to the major influences on their life.

The interview was semi-structured in format and would take approximately sixty minutes. The protocol comprising the eleven questions is presented as Appendix H

9.3   Stage 6: Selection and recruitment of interview sub-sample

The aim of Phase Two was to interview a small sample of young people representing a range of commitments within the different types of ideology and interpersonal ego identity development status revealed in Phase One. Gender and age would also be part of the selection criteria, in order to tap into a broad spectrum of experiences. The sample would comprise an equal distribution of subjects by sex (one male and one female for each ego identity status), and age (one younger youth and one older youth).

Fifteen of the young people in Phase Two volunteered for a follow up interview and had signed the Consent Form to that effect (Appendix G). It was therefore possible to select, from the wide distribution of commitments as described in Section 8.3, Chapter 8, two young people for participation in the in-depth interviews in terms of their commitments as follows:

(a)   Ideology Foreclosure/Interpersonal Foreclosure (F);

(b)   Ideology Foreclosure-Diffusion/ Ideology Foreclosure-Diffusion (F/D); and

(c)   Ideology Foreclosure-Moratorium-Diffusion/Interpersonal Foreclosure-Moratorium-Diffusion. (M).

The mixed category represents those young people who reported a transitional identity status between the three types of identity (moratorium, foreclosure and diffusion).

9.4 Stage 7: Collection of qualitative data

The six identified young people as described above would be contacted and informed that had been selected for the second stage of the study. Their written consent to participate would be confirmed verbally and an appointment arranged for the researcher to visit the selected young person at home or at another venue chosen by the young person for the semi- structured interview.

Upon meeting the young person, and before conducting the interview, the researcher would review the overall purpose of the study and aims of the second stage of the study with the participant. In the introductory statement the researcher revisited the confidentiality and anonymity principles of the study informing that the participant could cease participation at any stage of the interview without any consequences.

Interviews would be audio taped and transcribed and an opportunity for debriefing would be offered at the end of each interview.

9.5 Stage 8: Planned analysis of qualitative data

A qualitative thematic content analysis methodology would be employed, based on that of Miles and Huberman (1994), to explore in further depth the experience of the young people's ego identity development, including its links with their perception of their parents' level of acculturation and views on family relationships.

9.5.1 Coding of interview transcripts

The audio-recorded interviews would be transcribed. To commence coding of emergent themes within of the eight domains of meaning explored, a preliminary list of codes would be developed as described by Miles and Huberman (1994). The development and application of these preliminary codes would allow the relevant information to be identified and organised. Coding the transcripts would also provide an opportunity to reflect upon the experiences described in the interviews, enabling the list of the preliminary codes to be modified and made more appropriate if necessary. Emergent themes would be coded according the preliminary list of codes and new emerging themes form the interviews would be coded and added to the preliminary list of codes (Appendix J). The above mentioned process represents the dynamic characteristics of the qualitative analysis that would be undertaken in this study. The dynamic process of refining the list of coded themes within each domain would arrive at a final comprehensive list and would be applied across the in-depth interviews.

9.5.2 Data reduction and display

By using Miles and Huberman's (1994) approach to data display the resulting thematic data would be displayed in matrices. Emerging themes were progressively refined to provide a foundation on which to proceed with development conclusions. Appendix L presents for illustrative purposes an example of how the data was eventually displayed. Following inspection of the use of the matrices, it became apparent that some emerging themes within domains could be combined, providing a more clear and comprehensive understanding of the data from the interviews. Next, all relevant quotes would be grouped under emerging themes

as recommended by Miles and Huberman (1994). The numbers of young people reporting each theme could be re-coded, and the ego identity status of the young people reporting those quotes could also be noted. This step of analysis is exemplified in Appendix M.

CHAPTER TEN

QUALITATIVE FINDINGS: DESCRIPTIVE ANALYSIS

This chapter reports the findings of the descriptive analysis of the data generated by the qualitative interviews with the six young people, beginning with a description of the sample. This is followed by presentation of the emergent themes for the eight domains explored, three domains related to cultural identification and five linked to overall sense of ego identity. Each emerging theme is illustrated by quotations from the interviews and related to the young people's ego identity development status. Group results only are presented, in order to safeguard the privacy of the young people involved.

10.1   The sample and the data collection

The six young people selected for inclusion in Phase Two, as described in Section 9.3 of Chapter Nine, were willing to continue participation in the research.

As planned, they spanned a range of ages, being 18,19, 23, 20, 27 and 29 years old. Three were born in Latin America, (one in Uruguay, one in Argentina, and one in Colombia) migrating to Australia when they were 2, 10 and 12 years old. They had all been in Australia for at least 15 years. The other three were born in Australia. Two had completed University studies and were currently employed, and another two were currently studying at University. One had completed Secondary school and was currently working, while the final one had also completed Secondary school, but was currently considering whether to look for employment or to apply for further study. Fifty percent of the young people were males and fifty percent

were females.

The in-depth interviews were conducted in accordance with the methodology described in Chapter Nine. The majority of the participants were very enthusiast and thoughtfully in the interviews.

10.2   Identifying emergent themes within each domain explored

Data analysis commenced with coding as planned and a list of codes was finished for each of the eight domain explored. These codes were then applied to all of the transcribed interviews.

Data regarding young people's cultural identification were grouped under domains 1 to 3. Domain 1 relates to the nature of the young people's cultural identification and young people's perception of their fathers' and mothers' cultural identification. To identify the nature of cultural identification, the young people were asked to describe and explain their own perceived cultural identification, and their perception of their parents' cultural identification. Domain 2 relates to the conflict within the family, which results from whether or not to follow the Australian values. Domain 3 relates to the young people's perception of parental help in dealing with the gaps between Australian values and their family's values.

Data regarding young people's overall sense of ego identity was grouped into Domains 4 to 8. Domain 4 relates to three other major factors perceived by young people to have influenced them in the development of their overall sense of ego identity. Domain 5 refers to of young people's experiences related to their cultural identification. Domain 6 relates to the

influences perceived by young people of the Latin American background in the development of their overall sense of ego identity. Domain 7 is related to young people's experiences of general parental influences in the development of their overall sense of ego identity. Finally, Domain 8 relates to young people's perceived influences of parents' adaptation to Australia in the development of their overall sense of ego identity.

10.3   Emergent themes and ego identity status of participants

The remainder of this chapter comprises presentation of the emergent themes relating to each domain explored. For each theme, the ego identity status of the participant/s raising that theme is noted. Young people had reported on the Objective Measure of Ego Identity Scale in Phase One an ego identity status either of (a) Ideology Foreclosure and Interpersonal Foreclosure (two participants) (b) Ideology Foreclosure-Diffusion and Interpersonal Foreclosure-Diffusion (two participants), and (c) Ideology Moratorium-Foreclosure-Diffusion and Interpersonal Moratorium-Foreclosure-Diffusion (two participants). In noting the ego identity status of participants, in the following report of the findings, abbreviations are used, namely F for Foreclosure, F-D for Foreclosure-Diffusion, and M for mixed.

10.4   Young people's cultural identification and perceptions of their parents' cultural identification today

Four of the sample considered their cultural identification today to be both Latin American and Australian, recognising elements of the two cultures. One person of Mixed ego identity status identified herself as being more Australian than Latin American, while one of the F

status described herself as more Latin American than Australian. Table 3 shows these results below.

Table 3
Young people's cultural identification

Cultural identification	Ego Identity Status
More Australian than Latin American	M
Both equally	M
Both equally	F-D
More Latin American than Australian	F-D
Both equally	F
Both equally	F

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

As displayed in Table 4 below on page 115, the majority of the young people interviewed reported that they perceived both parents as more Latin American than Australian, or Latin American only. For one young person in the M category of ego identity status, the mother was perceived as more Latin American than Australian, and the father as equally Latin American and Australian.

Table 4

Young people's perception of parents' cultural identification today

Father's cultural identification	Mother's cultural identification	Ego Identity Status
More Latin American than Australian	More Latin American than Australian	M
Both equally	More Latin American than Australian	M
More Latin American than Australian	More Latin American than Australian	F-D
Latin American	Latin American	F-D
Latin American	Latin American	F
Latin American	Latin American	F

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.5 Cultural identification

Themes emerging in the interviews relating to the experience of cultural identification are presented below in terms of the three domains of enquiry, namely (a) the nature of cultural identification, (b) perceived family conflict and cultural values, and (c) parents help and cultural values.

10.5.1 Domain 1: The nature of cultural identification

Here, the young people's views of cultural identification are reported, followed by their perceptions of their mother's and father's cultural identification.

10.5.1.1   Perception of own cultural identification

Some participants elaborated on the idea that cultural identification is related to their current country of residence, and their ability to mix cultural expectations coming from the family with those coming from groups outside the family. One young person reported that the questioning of parental and outside family values leads young people to develop their own sets of values. A different interviewee remarked that parental difficulties in adapting to the mainstream, and in letting the young people adapt to it, contributes to the development of young people's own cultural identification. Another participant reported that his cultural identification depends upon the integration of the practical aspects of the Australian society with early childhood experiences associated with his Latin American background. Yet another participant stated that his cultural identification is associated with his parents' sustaining their Latin American heritage. These results are summarised in Table 5 below on page 117.

Table 5

Perceived nature of own cultural identification

Emerging themes	Number of young people	Ego Identity Status
Depends on the cultural elements important in life	4	M F
Depends on country of residence	2	M F
Mixed cultural identification relating to family and to peer group outside the family	2	M F-D
Development of own set of values regarding cultural identification	1	F-D
Parental difficulties in adapting to Australia and allowing young person to integrate within Australia	1	F-D
Depends on the integration of practical aspects of the Australian culture	1	F-D
Depends on early childhood experiences/memories linked to Latin American background	1	F-D
Depends upon parents sustaining the Latin American heritage within the family	1	F

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.5.1.1 Specific cultural elements

The four young people evidencing an M and F ego identity status reported that their cultural identification is linked with the presence of particular cultural elements in their life, namely music, food and especially language. This is illustrated a quotation from one participant:

A12*   Well, definitely the music. I am into music, Latin music. I play piano now and I really got into music because of the Spanish around me...the music definitely comes from the Latin American...

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* The Letter (here, A identifies the particular participant, while the number (here, 12) identifies the response number recorded on the interview transcript. All following quotations employ this same format.

10.5.1.1.2   Country of residence.

Two young people, one of F ego identity status and one of M ego identity status, reported that

cultural identification is defined by their present country of residence:

M2   ...I was born in South America, my family is South American and the language, Spanish language, that

       {Spanish language} relates to the Latin American side. My Australian side, well, I am an Australian

       citizen, ...mostly I've done most of my education here in Australia,... migrating here...and I got used to a

       new life style customs and culture.

P2   Because I live in Australia, in Australian culture more than the Latin American culture...

10.5.1.1.3   Mixed cultural identification

Those of the M and F-D ego identity status in addition remarked that their cultural

identification was based upon mixing the parental values and the peer group values. Two

participants indicated this as follows:

B1   I'd say I am a real mix...I have to say...none of my friends speak Spanish so I had a real influence for

       that...

B3   ...You end up developing your own set of values...that is a combination of the two [parents and friends

       values]...

10.5.1.1.4   Own set of values and parents' adaptation

A female participant of F-D ego identity status reported that her cultural identification is the

result of a conflict between internal values and external values clashing, due to difficulties her

parents have in adapting to Australia and allowing her to integrate external values. She has

also stated that she has not successfully achieved that mix, with two sets of values still in conflict:

B3   What I mean is that-obviously- a lot of their [friends] values tend to rub off on me, as to my parents...

And you end up developing your own set of values,   that is, a combination of the two...

10.5.1.1.5   Integration of practical aspects and early childhood experience

A male participant of F-D status commented that, overall, cultural identification was associated with the integration of early childhood experiences with certain practical aspects of the Australian society. In relation to the practical aspects of the Australian society, there was explicit mention of punctuality and care for the environment as aspects taken from the Australian society. Two young people remarked:

G1   The first three years of your life you don't really remember...In many ways I do...I have a very strong

leaning towards my Latin American background,

G5   I think I've been influenced by the way people live here, especially in terms of getting to places on time,

just doing the right things...little things,

10.5.1.2   Perception of father's cultural identification

Half of the young people interviewed perceived the father's cultural identification as strongly linked with his upbringing and internalisation of cultural elements of life. Others emphasised the presence of cultural elements in the father's life, levels of exposure to the mainstream workforce and being patriotic. One of the participants was unable to describe her perception of her father's cultural identification. These results are presented in Table 6 on page 120 below

Table 6
Young people's perception of fathers' cultural identification

Emerging themes	Number of young people	Ego Identity Status
Depends on family values, upbringing history	3	F-D F
Depends on cultural elements important in life	1	M
Depends on level of exposure to the mainstream workforce	1	F-D
Depends on being patriotic	1	F

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-**

Diffusion.

10.5.1.2.1   Family values, upbringing and cultural values

Young people reporting F-D and F ego identity status indicated that their perception of their

father's cultural identification is associated with family values, upbringing history and the

internalisation of cultural aspects. As two young people commented:

G11   *Yes, definitely, both [mother and father] very much ... leaning towards the Latin American culture.*

   That's what they've got in them.

M8   *You know, ... that they love Uruguay and that they are not forgetting where they were born where*

   they were raised, and the family background and so forth...

10.5.1.2.2 Exposure to the workforce

Those of F-D ego identity status also remarked that their father's cultural identification seemed to be related to exposure to understanding of Australian society, mainly through the workforce, as stated by the following participant:

B11   *... where Dad worked in a big Australian company and whatever, there were mostly Australians*

    and other cultures as well. So I think he has more of an Australian element or may be he just

    understands more than my mum does. He understands the differences more ...

10.5.1.2.3 Patriotism

The young people reporting F ego identity described their perceptions of their fathers as being patriotic, a term which refers to traditional aspects of Latin American culture, with this defining the father's cultural identification. One participant stated:

M6   *My dad more, well, he is very patriotic when it comes to ... well, everything to do with the Uruguayan*

   culture, and so forth.

10.5.1.2.4 Cultural elements

One of the young people of M ego identity status reported his father's cultural identification as linked to the presence of cultural elements in his life such as language:

J10   *When he works he has to improve his English skills. He usually speaks more English than Spanish to*

   me. He feels more comfortable speaking in English to me, but sometimes he speaks Spanish.

   We both use the two languages to communicate to each other.

10.5.1.3 Perception of mother's cultural identification

Half of the young people perceived the mother's cultural identification as depending upon family, upbringing and the internalisation of cultural aspects of life. Others reported as important exposure to the mainstream workforce, length of residence in Latin America, being patriotic, feeling comfortable adapting to mainstream aspects, and the presence of cultural elements in the mother's life. One of the participants was unable to describe her perception of her mother's cultural identification. These results are presented in Table 7 below.

Table 7
Young people's perception of mothers' cultural identification

Emerging themes	Number of young people	Ego Identity Status
Depends on family values, upbringing and internalisation of cultural aspects of life	3	F-D F
Depends on the level of exposure to mainstream workforce	1	F-D
Depends on length of residence in Latin America	1	F-D
Depends on being patriotic as well as feeling confident and comfortable in adopting mainstream cultural aspects into life	1	F
Depends on cultural elements important in life	1	M

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.5.1.3.1 Family values, upbringing and cultural aspects

Young people reporting F and F-D ego identity status indicated that their perception of their mothers' cultural identification is associated with family values, upbringing history and the internalisation of cultural aspects. As one commented:

M8   *If you like, you know, that they love Uruguay and that they are not forgetting where they were born, where they were raised, and the family background and so forth so...*

10.5.1.3.2 Parents' length of residence in Latin America

One participant of F-D ego identity status reported that the low level of exposure of his mother has to the mainstream workforce seems to be related to his mothers' cultural identification:

B11   *...Mum's worked with a lot of people who speak Spanish, like in the Child Care Centre... I think that a lot of people that work there still maintain a lot of those values, and they still spoke in Spanish, so I think she wasn't exposed to as much,...*

10.5.1.3.3 Parents' exposure to the mainstream workforce

Another reporting F-D ego identity status also remarked that his or her mother's cultural identification seemed to be related to the length of residence in Latin America:

G9   *You know, she spent most of her life in Chile, the way she is... definitely.*

10.5.1.3.4   Patriotism.

The participant with F ego identity status reported her perception of her mother being patriotic, as well as being comfortable and confident in adopting and integrating mainstream Australia aspects into her life:

M7   ...*where my mum is more adaptable, so ... she is more comfortable and confident with the Australian English side of things, ... but she is very much also patriotic [with Uruguay] as well.*

10.5.1.3.5   Cultural elements

One of the young people of M ego identity status stated that his perception of his mother's cultural identification is defined by the presence of certain Latin American cultural elements in her life such as language and food:

J8   *Because of her accent, she's got the accent, the way she cooks...*

10.5.2   Domain 2: Family conflict and cultural values

This domain of meaning related to conflict among family members regarding whether or not the young person should follow Australian values. Several themes emerged, as displayed in Table 8 on page 125 below.

A number of participants spoke of a range of family conflicts as a result of contact with the wider Australian community. In general, the young people reported a conflict revolving around their disagreement within the family due to parents' control or rules being imposed on

them, particularly regarding the time to have to return home by, reporting of their whereabouts, and parents' assumptions that the external world is bad. However, participants revealed acceptance of parental rules in order to avoid conflict and to maintain harmony within the family. Conflict was related to parents low integration with mainstream society in which the family was living, as well as the lack of understanding by their peer group, of family cultural values and expectations placed on the participants.

For other young people, there was no conflict experienced within the family. Here, it was reported that the family either chose to ignore external values altogether or chose to encourage Latin American values within the family without excluding values from the host society.

Table 8
Family conflict and cultural values

Emerging themes	Number of young people	Ego Identity Status
Acceptance of parental control/rules in order to avoid conflict and maintain harmony within the family	2	M F-D
Young people need to be more accountable to parents particularly regarding return-time home and whereabouts	2	M
No conflict due to no recognition of any new values	2	F-D F
Conflict depends on low parental understanding of mainstream and low understanding of family cultural values by peer group	1	F-D
No conflict by encouraging integration of Latin American and Australian values	1	F
Parental assumptions that external world is bad	1	M

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.5.2.1   Acceptance of parental control

Three participants reported that there was conflict within the family about whether or not to follow Australian values. Two young people reporting M ego identity status and a female of-D ego identity status identified conflict within the family due to parental control and rule. They saw themselves as accepting the rules without major resistance. As one young person put it:

B43   ...I like to be able to do things just on my own, just on the spur of the moment, be able to say "Oh I'm going to do this one." Just make up my own mind sometimes, where my parents have quite a strong hold on what I can or can't .... A lot of the time, I like to be far more independent that what I am... but... yeah, I think a lot of the time I think, well may be it's just not worth it bringing up all that differences in values and all that sort of things.

10.5.2.2   Family conflict and family rules

For two respondents of M ego identity status, conflict was mainly related to rules around time to return home, and reporting of their whereabouts, established by parents in order to protect young people from the external world, as indicated by one participant:

J40   [In] General, [talking about family rules] like coming home not too late, just like to know [parents] where your kids would be is another rule and...

10.5.2.3   Lack of understanding of host society

Two participants considered their parents to view the external world as leading young people to do bad things and thought this could underlie conflict. They saw this view as based on

their parents' lack of understanding of the surrounding environment, as expressed by one young person:

J48   *Sometimes they [parents] make me very angry when they assume that I've been doing something bad,*
       when the truth is that I haven't. Usually I am telling that them that they don't have to assume that.
       Just ask me and I will tell you the truth.

The female F-D participant commented that young people needed to deal with conflict raised by the parents' lack of understanding of the external Australian society, on the one hand, and with conflict generated by peer's lack of understanding about social and cultural expectations of young Latin American people. She also commented that parental control made young people feel cared for and supported by their parents:

B46   *[referring to conflict] my Dad I think he's very much... he insists on knowing a lot about what you do*
       with your life.... Occasionally I might have conflict with friends as well... and they say you should be
       more independent, you should be able to do this and that, you shouldn't have to rely on your parents
       any more, you're old enough to make up your own mind ... It is difficult to explain to people why you
       can't... it's a different culture and there are different expectations

10.5.2.4   No conflict

Two male participants reported no conflict, one of F-D ego identity status and one of F ego identity status, as their parents had not been open to experiences outside the family. This was demonstrated in the following quotations:

G41   *I don't think my parents have been very opened minded towards things here in Australia, they got used*
       to [it] I guess ....

A29   *I guess ...probably they choose to ignore them [Australian values].*

On the other hand, a female participant of F ego identity status identified that an active encouragement of Latin American values within the family without hindering the integration of values from the external world was the key to avoiding conflict:

M44   ...They've [parents] encouraged both [cultures], but they always had the focus more on the South
       American, the Latin American.... they've always maintained ... that South American culture is
       prioritised, only because our tradition and values, the old fashioned way, what constitutes family and
       all that stuff so ... But then at the same time they've always encouraged me and also my brothers, to
       become a part of the Australian society ...and we should make every effort to feel comfortable with
       that, and understand the Australian society, and their way of living...They haven't said "No, you
       shouldn't be a part of" [Australia culture]...

10.5.3   Domain 3: Parents' help and cultural values

This domain encompassed those themes relating to how participants saw parents helping them to deal with cultural differences. A number of young people spoke of a range of help received by the parents in order to deal with conflicts as a result of getting in contact with the Australian community. Some reported that an open communication and receiving financial and emotional support from their parents were an important aspect of adjustment. Others also remarked that acceptance of their independence and independent thinking by the parents was another factor facilitating and their process of adaptation. Yet other strategies used by parents in order to help young people successfully deal with cultural differences between the family and the host society were encouraging self worth and respect for others, the closeness and togetherness of the family, and Latin American cultural identification, without hindering integration to Australian society. These findings are displayed in Table 9 on page 129.

Table 9

Parents help and cultural values

Emerging themes	Number of young people	Ego Identity Status
Maintaining open communication	4	M F-D F
Provide financial and emotional support	3	M F-D
Acceptance of young people's independence	3	M F-D F
Encouraging self respect and respect for others	2	F-D F
Encourage closeness and togetherness of the family	1	M
Place emphasis on cultural identification without hindering integration to Australian society	1	F

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.5.3.1 Open communication

Four participants commented on how their parents had helped them when dealing with differences of opinions about following Australian values by maintaining an open communication. One young person in the M category stated that the parents used direct communication to understand changes, to advise the young person on how to avoid trouble. Communication appeared as a form of protection as illustrated in the following quote:

J46   *When they've noticed that I've been changing they try to talk to me, they have said* keep your self

    out of this, out of that, just letting me know what is bad outside the world, always trying to keep me

    outside trouble, bad people. They always talk to me.

For a young person of F-D ego identity status, communication was noted as an expression of

care and interest in for her well-being:

B25   *I think Mum is a very caring person, very kind,...she tends to be much more interested in what I do,*

      ...how I'm feeling ... and that's different...She's very open, and I guess in a way that's made me very

      open as well...

For another participant of F ego identity status, communication was experienced as solving difficulties considered as a unitary family problem:

A34   *[We] argue between us [family members], and we discuss as a family together ...Those are the main*

      values of my family.

10.5.3.2   Emotional and financial support

Three young people in the category of M and F-D ego identity status pointed out that their parents had helped them by providing emotional and financial support to achieve work and career goals in life. They described unconditional parental support aimed at ensuring that the young person would achieve appropriate educational goals in life, as indicated by one participant:

P53   *[talking about parental help] Yes, just my studies, just other general support, financial support.*

Emotional support was identified by someone of M ego identity status, as an important element in achieving and ensuring success:

J49   *They [parents] have been always very supportive about my soccer, they feel that is the best thing I've*

      been in [soccer] and they always encourage me; in my soccer, supporting me in every game and

      coming to see me in every game.

10.5.3.3 Independence

Three young people of each ego identity status, commented that their parents' encouragement to develop independent thinking had been very helpful, as illustrated by the following quotations:

P29   ...I think my parents were ...pretty easy going. It's not that they ever stopped me from doing anything... you know, "You can't drink" or you can't do this or you can't do that". They just pretty much left it all up to me.

A35   [The] Tried to help me... basically they've taught me to find my own way of thinking.

Such parental encouragement of independence and independent thinking of young people was seen by one of these as an avenue to maintain family unity, as remarked by one participant:

B49   ...When I left school and became a little bit more independent obviously, they tried to let go a few things that they used to enforce a little bit more... They said, well I don't really agree with those things, of doing that, but it's your decision...and I think it is a part of the adaptation that otherwise we can't get along...

10.5.3.4 Respect

Two young people, of F-D and F ego identity status, considered that being taught about respect for themselves and for others has been a very good tool in dealing with differences between family values members and those of the host society, as commented below:

G48   I guess the way they've brought me up has helped me to deal with... what's around me ...the influence around me... Just little things you know, to be respected by other people, and one another or little things, family values that you learnt at home would help you to deal yourself in the society.

10.5.3.5　Closeness and togetherness

Keeping the family closely together by organising picnics and barbeques identified as a valuable strategy implemented by parents to manage differences by one participant of M ego identity status:

J50　My parents have been very close, always like to have family BBQ's, go out for picnic or stuff like that. This is the way to bring the family together   is a way of keeping the family together.

10.5.3.6　Gradual Encounter

One young person in the F category perceived that parents had facilitated a gradual encounter with the external world. In each encounter, the young person has been reminded of the importance of the Latin American background in their lives as well as being part of the Australian society:

M53　.... The encounter with the Australian society happened gradually, I don't remember a big gap. It happened gradually.

10.6　Overall sense of ego identity

Themes that emerged from the interviews that focused upon factors that the young people perceived as influencing their overall sense of ego identity are now presented.

Data regarding participants' overall sense of ego identity were grouped under Domain 4 to 8. Domain 4 relates to three other major factors perceived by young people to have influenced

them in the development of their overall sense of ego identity. Domain 5 refers to of young

people's experiences related to their cultural identification. Domain 6 relates to the perceived

influences by young people of the Latin American background in the development of their

overall sense of ego identity. Domain 7 is related to young people's experiences of general

parental influences in the development of their overall sense of ego identity. Finally,

Domain 8 refers to the influences perceived by young people of their parents' adaptation to

Australia in the development of their overall sense of ego identity.

10.6.1 Domain 4: Main influences on overall ego identity

Table 10 below on page 134, displays the emerging themes in this area. The majority of

participants stated that family, friends and cultural elements such us music reading and sport

influenced the development of their ego identity. Some commented that living in a

multicultural society and participation in the education system facilitated the process of

building their identity. Others mentioned such contributing influences as media, peer group

pressure, and religion.

Table 10
Main influences on overall ego identity

Emerging themes	Number of young people	Ego Identity Status
Family	4	M F-D F
Friends	4	M F-D F
Cultural elements such as music, reading and sport	4	M F-D F-D F
Living in a multicultural society	2	M F
Involvement in learning and education systems	2	F-D F
Media and peer group pressure	1	F-D
Religion	1	M

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.6.1.1   Influence of family

Four participants, of M, F-D and F ego identity status identified that family relationships had influenced their sense of self. Family appeared to provide an essential source of identifications and values that contribute to the development of who they are today, as illustrated in the following quotations:

M61   My parents, my family, my friends are part of social factor, my culture, the Latin American culture, the schooling what I have learned from that, pursuing a career/study, further study....

G67   ...It is hard to say apart from your family, because really, if you think about it you do bring the values from your family towards you and what you do....

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10.6.1.2   Influence of friends

Young people, again of F, F-D and M categories of ego identity, remarked that friends seemed to be a prevalent influence on their ego identity development. Relationship with friends represented links with the external world, and were perceived as a source of support and learning about the environment:

J65   *Like friends, I've experienced a lot of things with them going out, like meeting people, meeting girls...laughter, loyalty, memories that you know them when you are little kids and grow up together.*

B59   *Friends have a huge influence in what your interests ... They [friends] just influence everything from your personality, to what you expect from other people, to your aspirations in every facet of life pretty much.*

10.6.1.3   Influence of cultural elements

Certain elements of cultural life were also remarked by F, F-D and M category young people as contributing to the development of their overall sense of ego identity. Identification with particular aspects of music, reading and sport presented by the external world was perceived as important:

B62   *...Like at home I get exposed to Latin American culture and outside I get exposed to Australian culture and then just... other factors   my music [general music, including Spanish] is a big thing for me. Whether that's playing music... playing music I guess expresses a lot and makes you... more in touch with what your feelings mean and that's just listening to music... I think it is quite similar to reading you listen to the lyrics...*

J66   *Sport has always been there for me,. Always improved in my sport, met a lot of people through sport, soccer, and I always found that I am good at a lot of sport and that makes me feel better.*

A51   *One, it has to be the music. Pretty sure the music will be in my life forever. I'll always like it, and I*

always play with my Dad. And when we play in a group, candombe, it is fun.

10.6.1.4 Influence of multicultural society

Two young people, of F and M ego identity status, felt that living in a multicultural society had facilitated their ego identity development, affording opportunities to meet other people who can share a range of differing experiences:

P65 *[influences from society] Interpersonal skills, more interaction with society, different people, different cultures, different people. I see kind of friends is more family sort of relationship which is more of a ... like my parents, more caring, you can just be yourself and... '*

A53 *...[talking about living in a multicultural society] As I am living in the West, I got a lot of friends from overseas and that would make it easier. My best friend-his mum is Croatian. Similar background, it would make easier to understand what are you going through I guess. Living in the West, which there are a lot of people from over the world, would make it easier if you would be with all Australians, it would be more harder.*

10.6.1.5 Influence of education

Two young people, of F-D and F ego identity status, mentioned learning and the education system as main influences on the development of their ego identity:

B61 *I think ... funny, with me I guess, funny because school influences you a lot...*

M61 *The schooling... what I have learned from that, pursuing a career/study, further study...*

10.6.1.6   Influence of media and peer group pressure

One young person of F-D ego identity status considered that media and peer group pressure influenced young people to be who they are today. These influences were to be controlled by internal mechanisms such as the filtering and balancing of values:

G70   *We always stopped to certain things that might be around me. You could be surrounded by people who do drugs or whatever, and then of course, you have a choice, you do it or you don't...But... we can be influenced by friends like to go out and party all the time. ...Of course there has to be some kind of filter and... you need to balance what's right or wrong.*

10.6.1.7   Influence of religion

One participant, of M type of ego identity, reported that reliance on God had influenced him in consolidating his sense of self:

J67   *I always pass down, like to pray whatever I need. If I need help I've been taught to pray to God to help me.*

10.6.2   Domain 5:   Cultural identification and overall sense of ego identity

This domain encompasses the influences of cultural identification on the overall sense of ego identity among young people. Half of the participants stated that Latin American culture has influenced occupation, relationship and healthy life style areas of ego identity. Others noted other aspects of Latin American culture affecting their overall ego identity, such as being encouraged to do their best, to be comfortable in feeling emotional attachment or connection

to others, to become more independent in making decisions, to be strong in a sense of pride, and to be firm in expressing opinions. These data are presented in Table 11 below.

Table 11
Cultural identification and overall sense of ego identity

Emerging themes	Number of young people	Ego Identity Status
Cultural identification influence on occupation	3	M F-D
Cultural identification involving encouragement to do one's best	2	M M
Cultural identification involving comfort in feeling emotional and attachment to others	2	M F
Cultural identification generating sense of pride	1	M
Cultural identification promoting more independent decisions	1	F-D
Cultural identification bringing strong ways of expressing opinions	1	F-D

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.6.2.1   Occupation, relationship and life style

Three participants of M and F-D ego identity reported that the Latin American culture had influenced them in the interpersonal and ideological domains of their overall identity. As remarked by one of F-D identity:

B55   … I mean the same as I was saying before, the mixture and development of your own set of values…that which I guess end up for me personality…become your beliefs and how you act towards other people…

The male participant of F-D ego identity status identified that cultural identification had

influenced his overall identity in the domain of occupation, as cited in the following quotation:

G54   I guess having the influences of both cultures has been very important in what I do musically, in the way I express that... You know, like I was saying a minute ago, how I can write in English but I still have a Latin feel into it. I guess that's how important it is something that comes out in what I do.

For a young person with an M ego identity type, his cultural identification has established the foundation for a health life-style as the quote below indicates:

J53   I don't know, just how we like to be clean, maintain good life style, to be healthy....

10.6.2.2   Attachment to others

Two young people, one of F ego identity status and one of M ego identity status remarked that their cultural identification had provided them with the possibility of feeling connected and attached to others. Such social relationships were based on mutual nurturing as illustrated by one of them:

A43   I'm not afraid to share my emotions, feelings and expressions. I like to help out people, and basically take care of others.

10.6.2.3   Independent thinking

A theme that also emerged for one person of F-D ego identity status was how exposure to their Latin American cultural promoted more independent thinking and a unique, individual response to life events:

B56   Yeah I mean, without the background that I have...I wouldn't be who I am now, and I wouldn't have

the same view of life... I think if you are exposed just to one, [culture] I think you just pick up most things, but

when you got the two, you analyse a lot more than you would otherwise. I think it makes you think a bit more

independently and say,... I like to use most of the values, little things that I've been brought up this way, but I

also like this and you can combine and find your own ways.

The same young person remarked that independent thinking was characterised by strong

views in multiple areas as quoted:

B27   ...That's a cultural thing [strong views]. I have strong views on pretty much anything and

everything... and that's just something I found from... Dad and I argue on absolutely everything-

politics or driving or...

10.6.2.4   Encouragement to do one's best

One young person of M ego identity status commented that the Latin American value of

encouragement received to try and fully commit himself to achieve one's aims in life had

influenced who he is today:

P62   I think I believe always doing your best; always giving 100%. Doesn't matter if you fail, as long as

you try.

10.6.2.6   Sense of pride

Another participant of M ego identity status commented that he felt that in a way the Latin

American culture, which constitutes a large part of his identity, is better than the Australian

culture. This young person reported a sense of pride in himself and his cultural background

as follows:

J11   *Like me-being Latin American makes me feel good. Because a lot of people, when I say that I am Latin*

        American they, go ahh, like an advantage being a Latin American.

J52   *I feel privileged that I have this culture, because looking at Australians like I feel that this culture is*

        better in a way. I wouldn't change this culture for anything, because I am proud of it.

10.6.3   Domain 6: Specific Latin American cultural influences on overall sense of ego identity

This domain outlines how young people perceived that the Latin American culture specifically influenced their ego identity development.

Half of the participants stated that the Spanish language, Latin American food, dance and soccer constitute a very important part of their overall ego identity. Important too were Latin American values supported by their parents, such as the notion of family unity, familism and commitment on relationships within and outside the family. Two participants considered Latin American culture as promoting a positive attitude to life and the ability to express themselves freely and naturally. Table 12 on page 142 below summarizes these findings.

Table 12

Latin American culture influences on overall sense of ego identity

Emerging themes	Number of young people	Ego Identity Status
Specific cultural elements such as language, food, dance and sport	3	M F-D F
Notion of family unit	2	M F-D
Sense of support and commitment to relationships within and outside the family	2	F-D F-D
Positive attitude to life and enjoyment of life events	2	F-D F
Ability to express oneself freely and naturally	1	F-D

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.6.3.1   Cultural elements

Young people of all three types of ego identity status reported that the presence of cultural elements such as food, language, dance and sport in family life were positive and rewarding influences in shaping who they are today. One participant revealed this as follows:

J11   *The dance...the way the culture is like   is very nice, the language, the way people speak. The ways*

people dance always comes into a conversation when I say that I am Latin American.

15   *...Like soccer, traditional food....*

10.6.3.2 Family unit

The notion of the family unit, as an extended family, and an emphasis on collective approaches among family members to address personal and family issues was perceived by one participant of F-D ego identity status and one of M ego identity status as an important influence. One commented:

B7 *[The] issue of the family unity seems to be more defined in Argentina, or I guess Latin America in general. Here, everyone is more individualistic and that's certainly a struggle I think [being individualistic] ...*

10.6.3.3 Support from family and relationships in general

Another theme for two young people of F-D ego identity status was about relationships with members within and outside the family unit. There was an implicit sense of support, commitment and expectation in establishing permanent relationships with others, as indicated in the following quotations:

M57 *[referring to support] ... I have brought up, taught by my parents, my family, not just my parents-my uncles, aunties, cousins. The family is very important, is good.*

B20 *... I think you come to expect a lot more, you become a lot more full on [in relationships] ... I think you pick up a different expectation when you are from a different culture...not necessarily that you are going to marry or whatever, but it's just different, it's a little bit more serious [in comparison to Australian people] ...*

10.6.3.4   Attitude to life

For two young people, representing F-D and F ego identity status, Latin American culture had

provided them with unique strategies to deal with difficulties in life. They saw these

strategies as being developed from the core values of Latin American families, such as

enjoying fun, mutual support and a relaxed attitude towards life, as commented by one

participant:

M23   [talking about influences from the {Latin culture] ... like we just even though there is a lot of problems

economically, it doesn't get to people as much as ... That's what I hear even though they are going through a bit

of crisis in lots of parts of Uruguay, doesn't interfere ... still having a bit of fun.

10.6.3.5   Ability to express oneself

For one F-D young person, his Latin American background had increased his ability to

express himself freely and naturally, described as "the Latin feel":

G23   So it's just something that it comes in me [natural ability to express himself] ... Because I got the Latin

background, it just comes in me to do the Latin feel of the music. And that's what I really feel and just

comes out naturally.

10.6.4   Domain 7: General parental influences on overall sense of ego identity

The majority of young people remarked that parenting behavioural styles influenced them in

establishing models of relationships with others in the family and with the external world.

Some identified their parents' flexible attitude towards Australian values as contributing to

the development of their sense of ego identity development. This is illustrated in Table 13

below.

Table 13
General parental influences on overall sense of ego identity

Emerging themes	Number of young people	Ego Identity Status
Parental behavioural styles based on love, care, respect for children	4	M F-D F
Encouragement and determination to achieve goals	3	M F
Parents' flexible attitude towards Australian values promoting integration of mainstream values	2	M F-D
Nurturing stance learned in relationship with mother	2	M F-D
Means of connecting with the external world learned from father	1	F-D
Provide models in order to negotiate with the external and adult world	1	F-D

Note. **Key to Ego Identity Status: M = Mixed; F = foreclosure; F-D = foreclosure-diffusion.**

10.6.4.1   Parental behavioural styles

Four young people in the M, F-D and F categories of ego identity, commented that personal values enacted by parents within the family, such as friendliness, closeness, love, care and respect, had set up models that have contributed to who they are today. One young person in the F-D category of ego identity development suggested that his parents had provided a model of responsible behaviour, which he intended to practise in his future life:

G61   ... You become a reflection of what your parents are... the way I am ...being ...courteous to people, certain respect to the young and the older person- just in general, having that respect for one and another- the closeness, as well in friendly... there are many types of saying hello to people, that sort of stuff you know. They've also told me such being professional...being responsible about the things that I do... It's something that has grown on me because of that, just the influences.

One young person in the category M, indicated that the love and care shown by parents to young people can lead them to establish a warm style of interpersonal relationships with others as well as self regulating behaviours keeping them out of trouble and with a stable mind. One young person stated:

J59   *I said hygiene, keeping a stable mind, not letting people to influence in the wrong way.*

10.6.4.2   Encouragement

Another theme that emerged among half of the young people related to parents actively encouraging them to achieve their goals in life. One young person of F ego identity status and one of M status identified the importance of parents actively encouraging them to do their best, to pursue their desires even if this was difficult, and to be proud of the end results.

P69   *[Talking about parents influences] I guess...not giving up if you really, really want it... I didn't get into Uni straight from High School, so I actually had to do another course to get into Uni. So I guess my determination helped me to get through it and get to what I want basically... so if I wasn't persistent enough I probably wouldn't be...*

A48   *My mum and my Grandmother... especially at school, always pushing to do my best... I wouldn't be doing engineering now if it weren't for my Mum, especially my Mum, pushing to be my best, being proud. My Dad would be an example, like his Mum, my Grandmother has encouraged him.*

10.6.4.3   Flexibility

Two young people of M and F-D ego identity status identified that as parents' knowledge and comfort with mainstream society increases, parents become more flexible towards Australian values and young people were able to integrate mainstream values in a more relaxed and less

conflicted manner, as indicated by the following:

P77   [parental flexibility] Ma be because they didn't know about Australia and growing up I guess, they

were a bit scared.

10.6.4.4   Nurturing stance

Two participants, one of F-D and one of M ego identity status, perceived mothers to be responsible for nurturing aspects in the family and establishing models of interpersonal relationships. Such an influence on overall ego identity status relate to the traditional female model in the Latin American family structure. One stated:

B34   [mother influences] ... thinking about other people over myself sometimes, I guess that's something I got from Mum but ... Dad more the interests and ...yeah ... more... we tend to talk about other things that never touch the more personal things.

10.6.4.5   Connection with the external world

One young person of F-D ego identity status noted that the father played an important part in extending that young person's interests beyond the family boundaries:

B32   I think, just as I was saying before, my interest in pretty much anything is from there because my Dad has a huge... he is very knowledgeable, he reads a lot and I guess I pick up a lot of interests from that and some I put aside I think.

10.6.5   Domain 8: Parental adaptation influences on overall sense of ego identity

Four participants reported that parents' struggles in adapting to Australia had influenced them in striving to achieve their goals in life. Half also stated that parents' preference for Latin American social activities influenced the development of their own overall sense of ego identity. Some remarked that parents' political and/or religious interests did not impact upon their identity, while others mentioned the opposite. Table 14 below on page 148 sets out these findings.

Table 14
Parental adaptation influences on overall sense of ego identity

Emerging themes	Number of young people	Ego Identity Status
Parental struggle in adapting to Australia encourages persistence to achieve lifetime goals.	4	M F-D F
Parental preference for Latin American social activities influences young people's identity	3	M F
No influence of parents' political views	2	M F
No influence of parents' religion	2	F-D F
Different religious beliefs between parents and young people presents uncertainty in the religious domain	2	M F-D
Parental religion beliefs influences young people's identity	1	M
Parents extreme political views, engender moderate political views in young people	1	F-D

Note. **Key to Ego Identity Status: M = Mixed; F = Foreclosure; F-D = Foreclosure-Diffusion.**

10.6.5.1   Parental adaptation

Four of the six participants commented that their parents' decision to migrate to Australia had been a major influence on their overall sense of ego identity. Two noted a sense of admiration of and pride in their parents' achievements gained through the process of adaptation. One young person of M ego identity status commented:

J24   ...Like it was very hard to do what they did to come here. They have many opportunities in this

country ... I think that their action is very good, considering that they started here not knowing English and

started from scratch, make this country their new country. I found this very huge.

Hard work and perseverance were perceived as key aspects in achieving goals in life, exemplified by parents. One participant stated:

P10   [Parental adaptation] influenced me... I think their determination has made me... more determined ...

if you work hard   you get somewhere, not to give up.

Two young people, of F-D and F ego identity status, reported that their parents' struggle to adapt to the new land had stimulated in them a sense of obligation to their parents, and a sense of direction in life, as suggested by the following quotation:

G31   Well I guess, just seeing what they've gone through [adaptation] ... makes me work a little bit extra

harder, on what I'm doing and what I'm trying to achieve... the struggle that they've gone through

made me aware of certain things what to do or what not to do ...

10.6.5.2   Parental social recreational interest

Two young people of F category of ego identity development, and one young person from the

M category, considered that they were influenced by their parents' preference for Latin American social activities. Parents' participation in Spanish social clubs and community groups helped these young people feel comfortable sharing their views, as they belong to a homogeneous group. Two young people exemplified this as follows:

J30   *Yes, the church...bring the whole community and the families together, makes it easier because they [church attendants] are all together, more communication. There is more people helping you and they are coming from the same place.*

M37   *I feel comfortable with [Spanish-speaking social recreational activities] ... that I can share my beliefs and my views with all these people....family values, and traditions, and so forth*

10.6.5.3   Parental religious views

A variety of themes emerged in relation to the perceived influence of parents' religion views on the young persons' overall sense of ego identity. Two participants, of F-D and F ego identity status, remarked that there was not such an influence. Two others, of F-D and M ego identity status commented on how differences of opinion between parents on religion had contributed to uncertain commitment to the Catholic faith, as demonstrated in the following quotation:

B38   *...My parents differ from their views of religion. Mum is ... quite religious...She is definitely a religious person with no doubt.... Dad, I think, he doesn't talk about it very much... I think that with me I tend to have a high view of what my parents believe ... so I think I have sort of a mix between the two.*

One M young person reported that parental religious beliefs had definitely influenced her sense of self:

J35   *...no matter what problems the family face, God is always being the person to turn to... and has helped a lot.*

10.6.5.4 Parental political views

Participants did not generally consider parental political views as a contributing factor to ego identity development. However, there was there was one F-D young person who noted that extreme parental political views had led her to a moderate political position:

B37   *We have a lot of differences when it comes to politics, with my Dad and also with my Mum, ... I tend to have a different mix between the right and the left ... I think, yeah, you end up having a mix of values I guess. Especially because a lot of students are certainly more left wing, you get a mix between the two.... that definitely influences me as far as political views...*

CHAPTER ELEVEN

QUALITATIVE FINDINGS: INTEGRATIVE ANALYSIS

AND COMMENTARY

Using the descriptive data analysis presented in Chapter Ten, the present chapter outlines an integrative analysis of the information provided by the young people in the in-depth interviews. This integrative analysis consists of two broad areas. Firstly, the notion of cultural identification is explored, including how cultural identification is seen to relate to conflict and to parental help in order to resolve such conflict. Secondly, an analysis of the main influences impacting on young people's overall ego identity development is presented. Finally, comment is made on the involvement of the categories of ego identity status in the data analysis reported in Chapter Ten.

11.1 Perceptions of cultural identification

11.1.1 Young people's own cultural identification

All six young people interviewed perceived their own cultural identification as involving a combination of Latin American values and beliefs and mainstream Australian values and beliefs. They all further emphasised that the presence of Latin American cultural elements, parental commitment to maintaining the Latin American background in the family, and early childhood experiences in Latin America, enabled them to embrace Latin American aspects within their cultural identification. The fact of living in Australia and the consequent

integrating of practical aspects of life and norms of Australian culture, were the mainstream factors identified as contributing to the formation of their own cultural identification.

The process of integrating Latin American and Australian identifications was often perceived as a challenge. Meeting this challenge was seen as conditioned by family conflict around cultural differences, and by parental help to deal with possible differences between Australian values and Latin American core values.

11.1.2   Young people's perception of parents' cultural identification

Generally speaking, the young people perceived their parents' cultural identification as being more Latin American than Australian. Three participants identified their mothers as Latin American only, and another three perceived their mothers as more Latin American than Australian. Three participants considered their fathers to be Latin American, two fathers were identified as more Latin American than Australian, and one participant identified his father as both equally. Only the two Foreclosure participants identified both parents in the same category, as being Latin American, while others perceived the parental couple as representing different patterns of acculturation.

Participants saw their parents' Latin American cultural identification as based upon family values and loyalty to traditions, while the presence of cultural elements, such as food, music and language, also emerged as important. Two participants stated that, the length of residence in Latin America before migration had significantly contributed to their mothers' cultural identification. At the same time, both parents' exposure to the mainstream society

through work was perceived as important in fostering elements of Australian cultural identification.

11.1.3 Cultural identification and family conflict

The process of young people combining both Latin American and Australian values, in their exposure to both worlds, appeared to involve different responses in different families. For three young people, their exposure and interactions with internal and external aspects of the family were experienced as resulting in conflict within the family. For three others, this exposure was not experienced as generating such conflict.

Conflict within the family was generally seen to be related to parents' levels of understanding and knowledge of mainstream culture. The three young people who reported conflict within the family perceived the conflict as arising in relation to series of rules and procedures imposed by parents in their efforts to balance the relationship between values supported by the family and values supported by other members outside the family. Participants varied in how they dealt with conflict when it arose. Three stated that they accept control and rules in order to maintain harmony within the family. Two young people reported that they essentially accept parent's rules and control as an expression of support and care by the parents towards them, and an avenue to protect them from influences outside the family. In other words, as conflict arose in the family, parents' protective behaviours towards them also become more defined. For one respondent, parents' protective behaviours appeared to be based on parents' perception of the outside world of the family as dangerous, which was seen as linked with the parents' lack of understanding of the surrounding environment.

Concerning the contribution of external factors to family conflict, one participant reported the view that the lack of understanding of family expectations of young Latin Americans by the young Australian peer group was important.

Of the three young people who perceived no conflict over cultural issues within the family, two participants identified that their families had either chosen to close their boundaries and ignore influences and relationships flowing from the external world. The other participants commented that parents had actively encouraged Latin American core values within the family without hindering relationships with the outside world.

11.1.4   Cultural identification and parental help

Whether or not participants were struggling with family conflict over cultural differences, they all indicated that their parents' active encouragement and affirmation of Latin American values had been an effective tool for helping them, the young people, to deal with any differences between values. All of stated that their parents act upon core values of the Latin American culture, such as financial and emotional support for their children in perusing goals. Four participants cited open communication as another helpful core value. It was perceived as an avenue through which to understand change, as an opportunity for parents to introduce protective behaviours to young people, as an expression of care and interest in their well being as children, and as a tool to solve family difficulties.

The core values of support and open communication were seen as helping to establish models of relationships between members that ensured a safe internal family environment. Both the

nuclear family and the extended family, which brings in a collective approach to family issues, were seen as responsible for maintaining the core Latin American values in the life of the young people.

Familism, characterised by attachment, closeness, solidarity, loyalty and reciprocity among family members, was perceived as actively promoted by the parents. The togetherness of familism appeared to be the central core value of Latin American culture for this group, guiding the relationships of young people and other family members with the world outside the family.

At the same time, three participants reported their families as having boundaries open to the external world, and their parents as encouraging independence and independent thinking. Two young people stated that mutual respect and their parents facilitating a gradual, controlled approach to the external world tended to establish a helpful basis for dealing with relationships external to the family.

Even in those families where relationships between the external world and internal world of the family were perceived as conflictual and difficult, the young people reported parental encouragement of independent thinking. In this context, family boundaries were seen as very clear, highlighting internal family dynamics that promote safety, support and care. Parents were reported as accepting independence and independent thinking in order to maintain the family unity and harmony. Mutual respect between family members, and for people outside the family, was identified as an important family value helping to minimise and manage the differences between family values and the values of the wider Australian society.

11.2   Young people's overall ego identity development

The second area of analysis in relation to the interviews data concerned the young people's perceptions of their overall ego identity development. Here they reported being influenced by a complex interaction of different factors. The interview was designed to particularly explore the relationship between ego identity development and cultural identification, core values of Latin American culture, perceptions of parents' adaptation to Australia and general parental influences.

11.2.1   Major influences on young people's overall ego identity

Participants reported a wide variety of sources of major influence on their ego identity development, ranging from friends, family, cultural elements, multicultural society, education systems, media and peer pressure, and religion.

Most participants (four) emphasised that family had clearly influenced interests, dreams and aspirations. Friends were seen by four participants as promoting the connection with the external worlds and providing support. Cultural and recreational activities, such as music, sport and reading, were seen by four participants as encouraging the enjoyment of fun in the world outside the family. For a few, living in a multicultural society was reported as facilitating the process of ego identity development, by providing opportunities to meet other with common interests, experiences, and understanding of what young people are going through. The education system was mentioned by two participants as following the family in formally connecting young people with the external world, and with a strong influence on

self-identity in the area of occupation or work. Media and peer pressure emerged as yet other social systems that may foster relationships with mainstream society. One participant commented that the negative influences of mainstream society could be controlled by internal mechanisms, which filter and balance the relationship between values and beliefs hold by the family and the external world. Religion and reliance on God ware considered by one participant as a help and source of protection.

11.2.2   Overall ego identity and cultural identification

All participants were very definite that their cultural identification played a major part in their overall identity development, especially in the areas of social relationships, study and occupation and life style in general. Latin American values and beliefs were perceived as mixing with Australian values and beliefs in social relationships. For example, Latin American emphasis on being respectful and courteous towards other people, and strong commitment to friendship and intimate relationships, were seen as providing models that guide relationships with others, models based on mutually nurturing principles that express connection with and attachment to others.

In the study and occupational and relationship domains, Latin American values of the parents were considered as important. One participant was identified with her parents' constant encouragement, in reporting a strong motivation to do her best in order to achieve her aims in life. This area could be influenced in very specific ways, as for one participant whose chosen area of work is the music industry, wherein young people are able to produce musical pieces that are written in English and have a "Latin feel".

Emotional, physical and intellectual lives were all mentioned. One respondent described the "Latin feel" as a characteristic inherent to Latin American culture, allowing natural and free expression of feelings, as well as connectedness and attachment to others. Another mentioned life styles characterised as healthy and clean.

As one participant described, cultural identification also appeared to contribute to the development of independent and critical thinking among young people. Being exposed to two different values and belief systems was experienced as promoting independent attitudes towards life events, and the development of internal mechanisms geared to select and evaluate information received from the family and from the outside the family. This could result in the development of strong and solid views in multiple areas after a period of exploration.

11.2.3   Overall ego identity and Latin American core values

According to the young people interviewed, specific core values of the Latin American culture have an impact on the overall ego identity development. The presence of cultural elements in their lives, identified by three participants as Latin American food, music and sport, as well as the Spanish language, had significantly shaped their sense of selfhood. These elements were linked by several of the young people with a strong sense of pride in their Latin American background. Such pride was related to the development of a positive self-image and sense of worthiness.

A number of specific characteristics of Latin American culture appeared to influence the

development of young people's ego identity. Firstly, the ability of young people to express themselves through writing and singing Latin American music, Latin American dancing and communicating in the Spanish language was mentioned by several participants. Some expressed the view that the relaxed, fun-loving and supportive aspects of Latin American culture had helped them to deal more positively with life events and had promoted enjoyment of life, in the spirit of the "Latin feel" mentioned above.

Secondly, the notion of the family as a unit that emphasises a collective approach, rather than an individualistic approach, to family issues was seen as critical, as outlined in Section 11.1.2 above. While perceived as a source of conflict between young people and parents at times, this approach was seen as grounded in a powerful valuing of others. As one participant commented, is may be perceived as based upon a respectful and caring model of relationships with others, within which young people might expect to establish "more real relationships" than most Australian peers. More "real" relationships in both friendship and intimate contexts were considered to be permanent, committed and supportive.

11.2.4   Overall ego identity and general parental influences

In analysing general parental influences on overall ego identity development, it was possible to detect three emergent themes, namely parental behavioural style, parents' flexibility towards Australian values and beliefs, and encouragement received from parents.

General parental behavioural style was characterised in the perception of three participants by friendliness, closeness, love, care and respect towards others. Two reported the intention to

hold on to such parental behavioural styles and to continue practising them in their own families in the future.

Two models of interaction with others were clearly identified as exemplified in parental behaviour. As reported by two participants, mothers, as expected in a traditional Latin American family structure, were seen as responsible for promoting and reinforcing mutual nurturance and warmth both within and beyond the family. The second model of interaction also expected in traditional Latin American culture, was that of fathers enacting a series of rules for proper conduct in the world outside the family, as well as a set of self regulating and/or protective behaviours to avoid trouble, external to the family.

Parents' flexibility towards Australian values and beliefs was perceived by two participants as strongly influencing their overall ego identity development. Their comments suggested that, as parents' knowledge and comfort with Australian values and beliefs increased, their acceptance and flexibility concerning mainstream values and beliefs also increased, enabling their children to integrate Australian values and beliefs in a more relaxed and less conflicted manner.

Parents and extended family members were seen to actively encourage young people to "do their best" and to persevere in the face of obstacles. Two participants reported feeling supported by parents and other family members to achieve what they desire and to be proud of themselves, regardless of outcomes. All highlighted the experience that encouragement was provided by the extended family, including grandparents, aunts, uncles and cousins, which again implies that individual issues are regarded as also family issues, captured in the principle of familism.

When participants were asked about their parents' social, recreational and political interests and religious views, they gave a wide variety of responses. Three young participants identified that their parents' interest in and active participation in Spanish speaking social and recreational activities, in which people affirm common values, seemed to reinforce Latin American family values for young people. The social group is conceived of extending the extended family, establishing a series of responsibilities, care and help amongst individuals. Further, participation in Spanish speaking social and recreational activities was perceived as promoting a sense of belonging and acceptance by others, and validation of their family values.

The young people indicated that parental political and religious views were not generally seen as influencing their overall ego identity development. However, one participant reported not being fully committed to Roman Catholic values as a result of one parent supporting Catholic values and the other not doing so. Similarly, another reported developing a moderate political position as a consequence of parents' extreme political positions. When religion was identified as an influence by one participant, it was seen, like the family, as a source of protection and a solution to life's problems.

11.2.5 Overall ego identity and perception of parents' adaptation to Australia

Young people's overall sense of ego identity development also appeared to be influenced by the young people's perception of their parents' experiences of adaptation to Australia. Of most fundamental importance here was their perception of their parents' process of

adaptation, and their perception of parents' journey in the new land, as opposed to any perception of parents' acculturation outcomes.

Two young people believed that their parents have been able to smoothly adjust to the new land and to achieve personal goals in their life in spite of acculturative stress. On the other hand, two others felt that their parents had had to struggle to adapt to mainstream society. In both cases, parents' efforts were seen as directed to achieve a healthy and balanced relationship with the world outside the family.

A sense of admiration and pride was reported in respect of parents' achievements their goals in life in the new land, demonstrating that hard work and perseverance are the key to reaching goals in life. It was also apparent that parents' struggle to adjust to the host society had inspired in these young people a sense of obligation towards their parents, as well as a inspiring a sense of direction in life.

11.3   Ego identity development and ego identity status

Review of the findings reported in Chapter Ten indicates that ego identity status did not appear to contribute in any fundamental way to structuring the responses of young people in the interviews.

Two distinct patterns of relationship with parents emerged in the domain. Young people of Mixed ego identity reported admiration of and pride in their parents for being able to smoothly achieve life goals during the process of acculturation. These young people also

expressed the notion that hard work and perseverance are the keys to achieve success in life. On the other hand, young people of Foreclosure and Foreclosure/Diffusion ego identity status reported a sense of obligation and care towards their parents, who were seen as having struggled to adapt to the new land.

Although the categories of ego identity status did not assist in a systematic way with the thorough ongoing systematic way with the data analysis reported in Chapter Ten, it was considered that a further level of interpretative analysis, integrating the quantitative with the qualitative findings would be useful, and this latter integration is discussed in Chapter Thirteen

CHAPTER TWELVE

STRENGTHS AND LIMITATIONS OF THE PRESENT STUDY

Obvious strengths and limitations of the present study are discussed in this chapter. This consideration sets the scene for later discussion, which integrates the quantitative and qualitative findings and relates the findings to previous theory and research. The several limitations of the study are, to some extent, offset by its strengths.

12.1   Strengths of the present study

This research has pioneered the formal empirical study of young people and Latin American immigrant families in Australia. While considering what is known of young people's ego identity and Latin American families living in the United States of America, the findings have implications for both further research in the Australian context, and for research with such immigrant families in other countries.

A further strength, in relation to the design and methodology of this study, was the combination of quantitative and qualitative approaches to data collection and data analysis, in keeping with the essentially exploratory nature of the research. The quantitative Phase One of the study did illuminate aspects of associations between the three variables of experience of ego identity, of acculturation and of family relationships, while the qualitative phase of the study provided data enhancing the understanding of the quantitative findings.

Another strength of the study is that the sample was a heterogeneous representation of

non-refugee families from Spanish speaking Latin American countries. It was also accessed through a variety of welfare services, support groups, and religious settings, and from the community in general. The heterogeneous native of the sample ensured that a specific Latin American culture is not over represented. In all, the study focused on Latin American individuals in families that present a wide range of social issues, incomes, employment status and religious beliefs.

Perhaps the greatest strength of the study lies in its comprehensive approach to the young people's experience of ego identity. Firstly, a developmental theoretical approach provided the context of the study, and, secondly, the family systems theoretical framework allowed for consideration of ego identity beyond an individual focus, to the family setting, itself embedded in a diverse multicultural context. Finally such a theoretical background has permitted exploration of the experience of cultural identification as integral to the overall experience of ego identity.

12.2   Limitations of the present study

Three major limitations are evident. These involve aspects of sampling, overall design and the measures employed.

12.2.1   Sample size

The sample of twenty-eight families participating in the study must be considered small, in relation to the (18,548) Spanish speaking Latin American individuals living in Melbourne

(Australia Bureau of Statistics, 1991). At the same time, it is important to note that demographic information regarding the number of Spanish speaking Latin American families, wherein two parents were born in Latin America, as well as family migration status, are not reported by the Australian Bureau of Statistics. In other words, there are no Census data available that match the target group of this study as described in Section 7.1. This means it cannot be inferred with confidence to what extent the findings reflect, in a statistical sense, the experiences and process of Spanish speaking Latin American young people and parents in the State of Victoria. Generalisations of the statistical findings need to be strictly limited. Of course, the qualitative findings were pursued only with purely exploratory intent, as bases for deepening understanding of quantitative findings and for hypothesising in future research

In addition, the small sample size precluded the carrying out of confirmatory factor analysis involving the instruments used. This contributes to a further limitation relating to the validity of the use of United States based instruments in an Australian context, which limitation is discussed in Section 12.2.4 below. As elaborated in Section 14.3 of Chapter 14 larger sample sizes need to be obtained in further research.

12.2.2　　　Characteristics of the sample

A sampling issue of concern regards the characteristics of the families who agreed to participate in the study. A bias in the sample is possible, in that all participating families were actively connected with the Latin American Spanish speaking community in Melbourne. The sample did not take into account those not in active contact with the Latin American Spanish speaking community in Melbourne. Thus, in the families sampled, Latin American

values and culture would be expected to be systematically present and reinforced within the family.

Of course, the opposite bias was also inevitable, that is recruitment of families open to the external world of academic research. These counter balancing biases may well have resulted in the predominance of medium parental acculturation in the sample. In order words, the sample may be biased in representing "bicultural" parents (Miranda et al. 2000). Both more assimilated parents and more marginalised parents may have been missed in the recruitment procedure.

Given the specific characteristics of this Melbourne sample, it is important, in considering the wider meaning of the findings, to bear in mind the differences between the demographics of this group of Latin American immigrants and those of the groups principally researched in the United States. In the United States, as mentioned in Chapter 3, most Latino groups researched are of Mexican only origin, are part of a large Latino community in America and may include individuals with questionable legal status. Furthermore, of course, the socio-political contexts of immigrants in Australia and the United States are different. This means that any parallels between the findings of this study and those of American studies of Latino families need to be carefully interpreted, to take these factors into account.

A further sample limitation is the number of participants interviewed and their wide-ranging characteristics. A broad spectrum of ego identity status was reported in the overall sample of young people, and not many participants showed similar patterns of ego identity development. For Phase Two of the study, six participants were selected according to the criteria reported in Section 9.3, Chapter 9. However, the sub-sample certainly could not

represent the full range of ego identity status found among the young people in Phase One of the study. In order to minimise bias in the sub-sample, each ego identity status category was comprised of two participants of different sex and of different age. In other words, an attempt was made to ensure that, even though the sub-sample was small and limited in range, as broad as picture could be gained of some of the main elements involved in the development of young people's ego identity.

12.2.3 Cross-sectional nature of the study

The fact that the study, while focused upon the developmental phenomenon of ego identity, families and acculturation, was cross-sectional in nature, constitutes a limitation. The cross-sectional approach only allows an understanding of young people and families in a specific environment at a specific point of time. It provides a view of young people and their families at a particular cycle in the individual and family developmental process. A longitudinal study of young people' ego identity development in an immigrant family living in a multicultural context could have provided a far richer picture of the process. Unfortunately, a longer-term study was not a possibility at this point.

12.2.4. Nature of the questionnaires employed

All of the questionnaires employed were developed and normed in the United States of America rather than in Australia.

These questionnaires were employed due to the absence of appropriate Australian instruments being available, but they should not be considered as completely suitable for use in Australia with Spanish speaking Latin American immigrants. Potential problems of validity and reliability of the instruments used to measure acculturation and ego identity development of Latin American immigrant families living in Melbourne is clearly a limitation of the study. This issue is an empirical one, and the findings here suggest it to be a worthy subject of future research, for example aimed to develop Australian instruments, or at least to establish Australian norms for the American designed ones.

Furthermore, despite the Extended Version of the Objective Measure of Ego Identity Status (Adam & Bennion, 1986) being one of the most widely used scales in primarily Anglo-Celtic countries, including Australia, use with Latin American populations living in Australia has not yet previously been reported.

Although the Short Acculturation Scale has been demonstrated to have acceptable levels of validity and reliability with Latin American Spanish speaking groups in the United States of America, its validity has not yet been established in Australia. A further limitation of this scale is that it lacks investigation of personal and family value preferences. While not being unidimensional, it does not provide a comprehensive multidimensional view of acculturation process. In particular, of course, it does not permit analysis of acculturation in terms of Berry's (1980) categories of acculturation outcomes.

Despite The Family Environment Scale, being used extensively with families in Australia in both clinical and research settings, its use with Latin American population living in Australia has not been previously reported.

Thus, while this study used statistically sound measures with reportedly high levels of validity and reliability within the Latin American Spanish speaking community in the United States, the interpretation of the findings must be made with caution, and take into account the United States origin of the instruments employed.

12.3 Conclusion concerning strengths and limitations

Sample size in both phases of the present study was presented as clear limitations. Therefore, while these findings can be considered as solid indicators of experiences of Spanish speaking Latin American individuals and families living in Australia, and should be further explored, generalization, even of Phase One findings, should be made with caution.

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The appropriateness of The Short Acculturation Scale and The Objective Measure of Ego Identity Status was also considered to be a limited, given their development in the United States of America, which evidences a different multicultural mix to that of Australia. The same limitation flows from the Family Environment Scale, also developed in the United States of America, although the latter had the advantage of wide practiced use in Australia although not with Latin Americans.

The limitations of the study are to some extent offset by its strengths, grounded in the heterogeneous nature of the sample, and the double methodological approach, which ensured that the exploratory nature of the study was highlighted and maintained.

CHAPTER THIRTEEN

INTEGRATIVE DISCUSSION OF THE FINDINGS

The findings of both Phase One and Phase Two have demonstrated the complexity of ego identity development, and its multifaceted characteristics, among Latin American young people living with their immigrant families in a multicultural context. The study has confirmed that ego identity development does need to be investigated in the context of the family and broader societal systems, and thus has confirmed the value of the theoretical framework outlined in Chapter Four.

Furthermore, this research has confirmed the notion that different methods are valuable in gaining a comprehensive understanding of ego identity development. In this study, using a combination of quantitative and qualitative methods proved very useful, especially in allowing the researcher to explore, at one point in time within a developmental theoretical framework, psychological functioning. This present chapter discusses the integration of quantitative and qualitative findings, and their links with the theoretical and empirical research literature in the relevant areas.

The quantitative hypotheses tested in Phase One were generally not supported. As discussed in Chapter Eight, Section 8.6, it was concluded that, in this sample, the links between the variables of interest were more complex than had been anticipated. The qualitative phase of the study allowed an exploration of the aspects of this complexity.

This chapter begins by proposing a developmental conceptualisation that views the

quantitative findings as a function of a dynamic balance of complexities within the family system of the families in this particular sample. This leads on to a discussion of findings concerning the relationship between parents' acculturation levels and parental perceptions of internal and external areas of family functioning within their families.

Next, the chapter moves on to discuss the specific ego identity status in the young people that were significantly associated with parents' levels of acculturation and parental perceptions of family functioning.

The chapter then proceeds to discuss the findings concerning the general nature of the development of ego identity in young people, in terms of ego identity status they reported in Phase One and in terms of the significance to them of the role of cultural identification reported in Phase Two.

Finally, the chapter discusses certain particular characteristics of the development of ego identity found to be common among the young people interviewed in Phase Two.

13.1   A dynamic balance within the family system

The hypotheses tested in Phase One concerning parental acculturation and ego identity status, and parental acculturation and parental perceptions of family functioning which were largely based on the findings of Rueschenberg and Buriel (1989), were not borne out in the present study. This appeared to be partly as a result of the fact that parental acculturation in the sample recruited tended to be concentrated in the low to medium range (with the mean in the medium range) just one father in the higher range.

In other words, the sample could be seen as working towards integration in acculturation, in terms of Berry's (1980) outcome, or bicultural in terms of Miranda et.al's (2000) designation of outcomes. This situation could lead to a flexible balance in focus on internal and external aspects of family functioning, described by Combrinck and Graham (1985) as centripetal and centrifugal movements of the family system.

The apparently integrated or bicultural acculturation outcomes in the sample may have encouraged the young people to actively explore their options for ego identity commitment. This was suggested by the fact that no young person in the sample evidenced an Achieved ego identity status and only one young person evidenced the other extreme of Diffused ego identity status. Committed ego identity status of young people in the study was therefore not clearly linked with parental perception of external family functioning. Similarly, non-committed ego identity status was not positively linked with parental perceptions of conflict within the family.

Again, a dynamic balance between the variables of interest was indicated, in which young people may feel confident to continue exploring ego identity options in a flexible way. Such a dynamic balance could be expected, in a relatively smooth and safe way, to facilitate the development of ego identity development in young people. Evidence was found for this in the in-depth interviews in Phase Two. In accordance with Erikson's (1968) psychoanalytic framework, the dynamic balance occurs between the internalised parental figures, including their views on their acculturation process and perceptions of family functioning, and a revision of relationships with the surrounding environment. Discussion of potential interactions between parents' acculturation levels and parental perceptions of family functioning as an important element in the development of young people's ego identity

development is presented in the next section.

13.2 Interaction of parents' acculturation and family functioning

The results of this present study generally did not support the previous empirical research in this area. Rueschenberg and Buriel (1980) identified that levels of parents' acculturation were not associated with internal family variables, but were significantly associated with family changes in the external aspects of family functioning on the Family Environment Scale.

13.2.1 Father's acculturation and fathers' perception of family functioning

Fathers' levels of acculturation were not found to be statistically linked with fathers' perception of the external and internal areas of family functioning. This is not to say that the process of acculturation does not involve the father's thinking about how to balance external and internal areas of family functioning. In fact, since most of the fathers' levels of acculturation were in the low to medium range, it is highly possible that they have worked to integrate external and internal family issues as a part of their adaptation in the immigration and re-settlement process.

On the other hand, it is likely that the measurement of acculturation in this study, using the Short Acculturation Scale, has limited the capacity of this research to elucidate patterns of relationships between parents' acculturation and family functioning, and young people's ego identity development and parents' acculturation."

13.2.2   Mother's acculturation and mothers' perception of family functioning

Mothers' acculturation levels were associated with family functioning in the areas of Conflict, Organisation, Achievement Orientation, and Intellectual-Cultural Orientation, a mixture of internal and external areas.

In other words, as mothers increased their involvement with, and understanding of, the host society, mothers' appeared to perceive that their families experienced more conflict. This may suggest that conflict is due to a tendency of integrating mothers to move away from the traditional role, "marianismo", in order to successfully respond to the needs of the family and host society. This finding supports Miranda et al.'s (2000) and Vega's (1995) results.

More highly acculturated mothers perceived high Organisation within the family. Mothers perceived their families as having a clear internal structure and a clear distribution of roles and responsibilities within the family. It appears that the level of organization ensures an environment whereby mothers can successfully and smoothly adopt values and beliefs from the host society. In other words, the family appears as a safe and supportive network, as described by Keefe (as cited in Padilla, 1980) and Amezquita et al. (1995).

It appears that as mothers increased their contact with the host society; they perceived family members as being less interested in political, intellectual and cultural activities. This may suggest that as mothers raise their levels of acculturation, they are able to educate their family about the host society, and therefore perceive that there is less need for the family to get involved in political, intellectual and cultural activities. Even though this analysis may suggest that mothers move away from their traditional roles, the analysis may also indicate that mothers maintain some aspects of their traditional role within the family, in order to provide a safe environment that encourages young people to actively search for options in the external world and thus supports growth and development.

The present findings may help to understand changes in the traditional role of the mother in the family structure. The traditional mother's role in Spanish speaking families is described as responsible for maintaining and reinforcing values established by the father, in order to achieve balance and harmony within the family (Amezquita, et al. 1995). It could be that the traditional role of mother changes when mothers increase their understanding of, and contact with, the external world. This appears to support Berry's (1980) empirical studies and theoretical literature, which suggests that as individuals become more involved with the host society, they show changes in their behaviour, identity values, and belief systems. Mothers in the present study seemed to change their traditional role by actively reaching out into the world, but it could be that these changes occur as a result of centrifugal movements within the family (Combrinck-Graham, 1985), for example, changes in the labour market (Vega, 1995) which push mothers to adjust their old roles or to create new ones (Piaget, 1950). Achievement Orientation items suggest that people will focus their energies on "to be the best" in the context of an intense, demanding, and highly competitive environment. It seems that as mothers become more comfortable with the surrounding environment and happy to

integrate into their life the values and beliefs of the mainstream society, mothers perceive family's activities in a competitive framework. It appears that as mothers' self-confidence and levels of comfort with themselves in relation to the mainstream society increases, the host society's values and beliefs are incorporated by the mothers into the family. The values from the mainstream society appears to be adjusted and integrated into the old value of cohesion (Piaget, 1950) encouraging family members to focus on their abilities and strength and their further development as individual in a family context. Therefore mothers' attitudes may provide family members with an environment that encourages self-esteem and self-worth amongst individuals in the family system. Consequently, the family appears not to be embracing a competitive framework. Instead family members are actively encouraged "to do the best". Achievement seemed to be linked with the idea of sharing and supporting each other in order "to do the best", to achieve goals in life.

13.3   The development of ego identity in the young people and views of family functioning

The present findings have indicated interesting patterns of relationship between young people's ego identity development and parents' perceptions of family functioning. In contrast to what was expected, not all committed identities were positively associated with either external or internal variables of family functioning, excluding conflict. Secondly, the non-committed identities were not positively associated with parents' perception of conflict. The qualitative findings reported a constructive view of conflict by the young people. Conflict was experienced by young people as a source of support and protection.

13.3.1   Young people's committed ego identity and parents' perception of family functioning

13.3.1.1   Young people's ego identity-achieved

As reflected in the literature review, young people with achieved ego identity are considered to be in a better position to engage in interpersonal intimacy and demonstrate commitments in the political, vocational and religious areas (Muuss, 1988). Young people who have achieved an identity may be more comfortable with themselves and self-confident compared with those who remain uncommitted or in diffusion (Marcia, 1967) Young people with an achieved identity have shown a sense of continuity and are able to integrate past and present experiences and have a clear sense of purpose and direction for the future. It appears that when young people have developed a committed sense of themselves, they bring to an end their rebellious behaviours and their need to conform to others as supported by Keniston's study (as cited in Muuss, 1988).

13.3.1.1.1   Young people's ideology identity achieved and parents' perception of family functioning.

A significant positive association was found between young people's scores on the ideology ego identity Achieved Scale with mothers' perceptions of their family being organised under clear structures, rules, and interaction patterns among family members. This may suggest that as young people tend to adopt firm commitments, mothers perceive a high need of organization and control in the family. These findings may suggest that young's people

exploration in the external world is perceived by mothers as affecting family harmony. Mothers may feel the need to emphasise rules and interaction patterns within the family based in Latin American core values (Amezquita et al., 1995; Falicov, 1982; Zayas & Palleja, 2001), in order to provide a sense of security and support amongst family members.

The openness of mothers to the host society values may also help foster an optimal environment in order to develop an achieved identity among young people. Therefore, ego identity development among Latin American young people appears to be facilitated by the supportive, flexible, and relaxed family environment. Such an environment may be able to integrate, modify, or reject (Piaget, 1950) core Latin American values that encourage the development of a clear sense of purpose and direction for the future (Muuss, 1988) in the areas of occupational, religious, and philosophical life-styles. It appears that centrifugal movements within the family facilitate the development of an achieved-identity. These centrifugal movements, as described by Combrinck-Graham (1985), push the family apart and encourage individuation, a central process in the development of ego identity.

13.3.1.1.2 Young people's interpersonal identity achieved and parents' perception of family functioning.

It is interesting to note that a significant negative association was observed between young people's interpersonal ego identity achieved and fathers' perception of family members being less interested in the political/intellectual/cultural activities in the outside world. The significant association found in the present study appears consistent with the psychodynamic literature in the field of identity development. According to Muuss (1988), it may be that

those young people who have passed through a period of exploration and have made their personal commitments in the interpersonal domain, and show high levels of self-confidence, become less dependent on their interactions through intellectual and cultural activities with the external world. It may also suggest that young people, after making stable commitments, need to reorganise their priorities and redirect their energies within the family in order to adjust to the effects of identity integration.

This possibility is also consistent with the developmental concepts of the cognitive psychology and epistemology of Piaget (1950) where the experience of identity integration may be understood as a result of a balanced interaction between assimilative and accommodative actions with the external world and readjustment to the new equilibrium. On the other hand, it may also suggest that young people and their families turn to centripetal movements (Combrinck-Graham, 1985) in order to adjust to the changes introduced by the young people.

13.3.1.2 Identity Moratorium among young people and parents' perception of family functioning

Interestingly, the young people's scores on the Moratorium ego identity scale, indicating exploration in occupation, religious, philosophical and life-style values, appeared to rise with fathers' perceived internal conflict in family relationships, involving open expressions of anger among family members.

As reflected in the literature review (Erikson, 1968; Marcia, 1967; Muuss, 1988), findings in this area could relate to the Identity Moratorium young people's view of the world as very

unstable and unpredictable. These young people appear to be inclined to express their discontent with their perceived imperfections of their family and social systems, as well as fathers' authority and values and embark themselves in an active search for options to develop their own values. Young people will respond to their perceived imperfection of the systems and fathers' role by challenging them and offering solutions that are not always viable because those solutions require clear commitments and willingness on the part of young people to compromise, an aspect that still needs to be achieved by the moratorium identity (Muuss, 1988). Thus, young peoples' responses as a consequence of entering into contact with the external world provide validity to the developmental theories, in particular ego identity development (Bloss, 1967; Erikson, 1968; Garbarino & Garbarino, 1978; Marcia, 1967).

The qualitative findings expand upon the understanding of conflict as a result of young people's exposure to Latin American and Australian values that generate different responses from families and peer groups. As young people reported in the qualitative phase, conflict has been related to parents' acculturation process as well as to the lack of understanding of family expectations on young people by the young people's peer group.

Nevertheless, young people reported that parents' rules are perceived as an expression of care and support and as an avenue in which to protect young people from danger outside the family and are accepted in order to maintain harmony within the family.

Adoption of Australian values by young people may result in conflict for some families. For other families, the exposure to values from the host society appeared not to be a source of conflict among family members. However, conflict within the family appears to be related to

parents' limited understanding and knowledge of the surrounding external environment. It was apparent that for those young people where their parents perceived less harmony in the family, conflict was the result of a series of rules and procedures put into place by the family to balance the relationships between internal values or expectations and values or expectations supported by others outside the family as described by Broderick and Smith (1993).

Parental protective and supportive behaviours appeared to be experienced by young people as based on parents' perceptions of the external world as dangerous. It appears that the support, care and protective behaviours from parents towards young people in which traditional Latin American cultural values are upheld, encourages and supports an active search and exploration outside the family.

Previous studies on Latin American families (Keefe, Padilla, & Carlos, 1979; Sabogal et al., 1987) have suggested similar family functioning as described in the present study, namely that Latin American families act as a protective shield against external and physical stressors, as well as being a source of emotional support.

It seems to be that exploration and establishment of commitments within Latin American families increases as family values lead to the development of a protective and supportive environment. Young people also reported an acceptance of control in order to maintain one of the principal Latin American values, family harmony.

13.3.1.3   Identity Foreclosure among young people

13.3.1.3.1   Young people's ideology identity foreclosure and parents' perception of family functioning.

Young people of Foreclosure in the ideology domain of ego identity was negatively associated with both parents' perceptions of Control in their families and concern with clear rules in interaction patterns within the family and outside the family. It appears that parents' perception of a lack of boundaries and less emphasis of clear processes that regulate interactions with the outside social systems, and between family members, was related to an identity based upon other people's commitments. This significant relationship may be related to young people's experiences of a loss or blurring of boundaries and a lack of direction as interactions with the world outside the family progresses, thus leading young people to adopt commitments suggested by others. It may suggest that young people choose Foreclosure as a way to provide meaning and direction to their life (Waterman, 1982). This finding also provides validity to the theoretical literature (Muuss, 1988) and empirical study (Miville, Koonce, Darlington &Whitlock, 2000) that identity Foreclosure may embrace the traditional Latin American values and practices, in order to develop their commitments, particularly in this study, the areas of occupational, religious and philosophical life-style.

On the other hand, both ideology and interpersonal Foreclosure ego identity in young people were negatively associated with mothers' perceptions of an emphasis on ethical and religious issues and values within the family. It appears that as mothers perceived that their families moved away from traditional Latin American religious and ethical values, young people perhaps feel unsupported, insecure and vulnerable. This may suggest that young people do

not consider other options or stop evaluating alternative choices and decide to embrace their mothers' traditional Latin American values and practices in order to develop a sense of direction in the areas of occupation, religious, philosophical life-style (Miville, Koonce, Darlington, Whitlock, 2000), thus adopting Foreclosure as a way to provide meaning and direction to their life (Waterman, 1982).

As described above, the parents' perceptions of a lack of clear rules, procedures and family interaction patterns with the world outside the family, may evoke in young people feelings of being unsupported and unprotected from stresses as they explore and develop career and work plans. Therefore, this may be the reason why young people stop exploring the outside world and accept commitments suggested by others, in this study, largely based upon Latin American core values provided by the parents.

It is also possible, as reported in the qualitative analysis, that some families have chosen to ignore the influences from the external world and close their boundaries (Combrinck-Graham, 1985). Such families may tend to direct their attention to internal dynamics encouraging Latin American values in order to provide support to family members, which also reduces potential family conflicts. It appeared that when families increase their distance from the external world and when the relationship with the external world is minimal, young people explore and search for choices inside the family and accept already-made commitments.

13.3.1.3.2   Young people's interpersonal Foreclosure and parents' perceptions of family functioning.

Subjects in the present study showing an identity that is based upon other people's commitments in the areas of friendship, dating, sex roles, and recreational choices is also negatively associated with mothers' perception of an emphasis on the integration of ethical and religious issues and values in family discussions. This correlation was consistent with the trends indicated by Miville et al. (2000) in their study, which included Hispanics, and the theoretical literature reviewed by Marcia (1966) and Muuss (1988). Therefore, it is possible that these Foreclosure characteristics and interaction patterns become more pronounced as mothers perceive that relationships within and outside the world are conducted without a clear point of reference and young people may adopt more traditional and rigid commitments from others.

The qualitative analysis regarding the integration of ethical and religious values in family discussions offer some illuminating information on religion. This study supports the findings of Ramirez and Castañeda's (1974) work which highlighted that religion should be considered as a dimension that supports and reinforces other aspects of family and community life amongst Latin American families, rather than commitment to a specific religious practice. Religion was attributed with similar characteristics to the family unit, providing support, protection, and direction in life and as reported by one participant in this study. Religion and God were reported by this young person as a source of protection and as a solution to problems.

13.3.1.4   Identify Diffusion among young people

Identity-diffused ego identity status was negatively correlated with mothers' perceptions of family members' low interest in casting work-school related activities in a competitive framework. As mothers perceived that their families move away from the external world and competitive environments, young people appeared more likely to develop uncommitted identities. In other words, it appeared that mothers' perception of a family environment that does not encourage personal growth, and does not promote goal achievement, is associated with a tendency to increase ego identity diffusion.

Identity Diffused young people are vulnerable, more open to all kinds of influences, and are still uncommitted to a set of their own personal values according to Muuss (1988). In other words, it appears that ideology diffused-identities are associated with mothers' perception of family members decreasing their relationship with the external world and increasing centripetal movements in the family.

13.3.4   The development of ego identity in the young people and views of parental acculturation

Both phases of the study specifically enquired into the relevance of parental acculturation to the development of the ego identity of young people in the family.

13.3.4.1 Young people's ego identity development and father's acculturation

In Phase One, no significant correlation between fathers' acculturation levels and young people's ego identity formation was found. This seems to indicate that fathers' changes as a result of their acculturation process are not linked to young people's process of gaining a new identity. It may also suggest that fathers' contribution to, and impact upon, the development of young people's identity are not related to how well fathers integrate values from the external world.

Furthermore, the results showed no significant correlations between identity formation and fathers' acculturation. This may suggest that what has really shaped young people's identity formation is the young people's perception of their parents process of adaptation. Young people seem to focus more on the process rather than the levels of parents' acculturation. That may be why there have been so many contradictory results and associations have not been found in this study between fathers' acculturation levels, family functioning and young people's ego identity development. As Redfield, Linton, and Herskovitz (1936) pointed out, the acculturation process is a gradual process and family members in the current study fathers and mothers, participate in the process in different ways depending on personal characteristics (Berry, 1980).

13.3.4.2 Young people's ego identity development and mothers' acculturation

It is interesting to note that levels of mothers' acculturation showed only a positive significant correlation with the Interpersonal Moratorium ego identity status. This suggested that when

mothers reported having a better understanding of the Australian society, and integrating external values in their life, young people tended to report an identity that is searching for their own values, having developed transitional commitments.

As reported by young people in the interviews, mothers appear to mix Latin American and Australian values and beliefs or only adopt Latin American values. As young people perceived that their mothers positively addressed their relationship with the mainstream society, for example adopting some of their values, young people's identity status and commitments appears to be more likely to develop commitments based upon their active searching. It appeared that as mothers increase their positive relationship with, and knowledge of, the external world, the traditional family role and caring image of the mothers also increase through their role as mediator (Amezquita et al., 1995). Thus, this study provides support for the notion that Moratorium ego identity status as described by Marcia, (1966) can be linked to mothers' flexible and encouraging attitudes towards young people. In other words, it appears that this flexible attitude encourages young people to actively explore options and choices and embark upon the development of stable commitment.

The qualitative analysis further elaborates on the interaction reported by the quantitative findings. The qualitative analyses clearly reveal how young people's perception of their parents' acculturation levels and experiences of adaptation to Australia are correlated with young people's overall ego identity development. Young people reported that the most important aspect that has impacted on their identity formation is their parents' journey in the new land rather than the acculturation outcomes. In other words, it appears that what really has influenced their overall ego identity development is how difficult or smooth the journey has been and what coping mechanisms parents have developed in order to deal with

acculturative stress.

13.4 The nature of the development of ego identity in the young people

13.4.1 Levels of commitment

The quantitative findings as described in Chapter 8, Section 8.3, identified a variety of ego identity status categories in the ideology and interpersonal domains of identity amongst participants in the study. In a pattern somewhat different to that discerned by Adams, Bennion, & Huh, (1989).

Firstly, no participants scored above the cut off point on the Achievement status category in either ideology or interpersonal areas of identity. This may indicate that young people have failed to achieve their own values and beliefs. Such an interpretation needs to be considered carefully. The quantitative results may also indicate that the notion of achievement, as developed by Erikson (1968) and subsequent theorists, is more difficult to achieve in a changing society in which young people live, as indicated by Wearing (1984).

Secondly, participants reported a wide range of different types of ego identity commitments in the domain of ideology and interpersonal identity. Some young people scored within Moratorium, Foreclosure or Diffusion, but most scored above the cut off point in two or three identity status categories.

For the young people in this study, it appeared that exploration and commitments in the

domains of identity had not yet begun, has not experience exploration and adopted parental commitments or after an active exploration, tentative commitments are established in the aspects of occupation, religion, politics, philosophical life-style, friendship, dating, sex roles, and recreational choices.

13.4.2   Role of cultural identification

As described in Chapter Eleven, Section 11.3.2 in the interview phase, all participants reported that, in different degrees, their cultural identification had played a major part in shaping their overall sense of self. They stated that their cultural identification is the result of a combination of Latin American values and beliefs and mainstream Australian values and beliefs. Participants revealed that their cultural identification had clearly influenced their commitments in the areas of relationships, study, occupation, and life style in general as indicated by Marcell (1995) and Roberts and Phinney (1999). They all further emphasised that the presence of Latin American cultural elements, parental commitment to maintain Latin American values in the family, and early childhood experiences in Latin America had enabled young people to embrace Latin American aspects within their cultural identification. The presence (ethnic loyalty) and knowledge of (cultural awareness) Latin American elements as described by Padilla (1980), play an important part in the development of the young people's cultural identification.

According to the young people's perception of their parents' cultural identification, parents were more Latin American than Australian or only Latin American. Six parents participating were described as clearly preferring Latin American cultural elements rather than Australian

(ethnic loyalty) and were perceived as having a good knowledge of (cultural awareness) the Spanish language, traditional food, and music (Padilla, 1980). It is interesting to note that one young person identified that one element that makes their parents Latin Americans is their patriotism. Those parents seemed to strongly adhere to Latin American values, the idea of patriotism supports the notion of ethnic pride as a central characteristic of the cultural identification as describe by Kulis et al. (2002).

13.5   Common characteristics in young people's ego identity development

13.5.1   Balancing relationships and values internal and external to the family

Young people revealed, in accordance with Garbarino and Garbarino's (1978) findings, that the major task of adolescence is to develop a new ego identity in order to achieve an adequate level of functioning in their future adult life. An adequate level of functioning is achieved when the young person has been able to balance the relationship between internal and external demands and reduce the conflict that is present within the family (Blos, 1967; Garbarino & Garbarino, 1978). All the participants interviewed reported that parents' active encouragement and reinforcement, in different degrees, of Latin American cultural values, and dealing with changes in the family in a relaxing, fun and supportive manner, had been an effective tool to deal with conflict and achieve an adequate balance.

In the case of Latin American young people, the nuclear family and the extended family, which goes beyond family relationship as one participant included the church community, are sources of emotional and financial support that contribute to the achievement of educational

and career goals, a sense of pride for their cultural background or ethnic loyalty Padilla (1980), and to the development of a positive self image and sense of worthiness. The findings in this study concur with Yeh and Hwang's (2000) work that identified the Hispanic society as an interdependent culture that understands the development of individuals in relation to others rather than isolation from others.

The interdependent culture sees the family as a unit, which emphasises a collective approach rather than an individualistic approach to issues and situations. The collective approach within the family appears to encourage an environment that fosters the development of cooperation, support, and help rather than placing activities in a competitive framework within the family (Amezquita et al., 1995). Therefore, as reported by the young people in this study, parents appear to actively encourage young people "to do the best" rather than "to be the best" and to achieve what they want and feel proud of themselves regardless of the outcomes.

Furthermore, this study supports Castles' (1994) work that pointed out that those host societies that are organised within a pluralistic inclusionary model, such as Australia, will assist individuals in the process of acculturation. As young people reported in the interviews, living in a pluralistic inclusionary society, as described by Castles, has facilitated the development of a sense of acceptance and belonging beyond the family boundaries that promotes a balanced identify formation. Thus, the present study emphasises that Castles' theoretical concept and the theoretical concept of embeddedness developed by Szapocznik and Kurtis (1993), are relevant to explain and clarify young people's ego identify formation of family relationships within the context of cultural diversity.

13.5.2 Commitment to Latin American core values

As young people interact with the world outside the family, strategies emerged to deal with the resulting internal dynamics and changes as a result of external influences. Such family strategies manage the relationship with the world outside the family and relationships with the family, encompassing traditional parental roles.

It is apparent that when young people have contact with the external world and young people perceived their family as an open system, as described by Broderick and Smith (1979), several Latin American core values are the basis of strategies implemented by the family in order to deal with issues arising from the encounter with the outside world. Family members implement a series of strategies to facilitate young people's encounter and exploration of the external world.

Closeness and togetherness among family members, respect as described by Falicov (1982), independence, and control appear to be the Latin American cultural values that family members embrace as a strategy to guide their relationships with the external world. As reported by young people in this study, closeness and togetherness (aspects of familism as described by Zayas & Palleja, 2001) provide a sense of support and valuable resources to deal with issues arising from the encounter with the outside world.

Young people's independence and independent thinking are actively encouraged by parents to solve and make decisions in relation to their own lives. It is interesting to note that encouragement and the recognition of independence and independent thinking is based upon the conscious effort of parents and children to maintain unity and harmony in the family, or

familism, a basic Latin American family value. As described by Canino and Canino (as cited in Zayas & Palleja, 2001) family members tend to accept this rule in order to maintain family equilibrium.

Respect for others and between family members, as described by Falicov (1982), was highlighted in this study as a very important value helping reduce conflict within the family and encouraging communication. Respectful relationships among family members make young people feel that the family is a safe place. This safe environment facilitates the process whereby new experiences are further analysed and may be accepted or rejected by young people. As described by Marcia (1966), if young people accept those commitments, those commitments may be incorporated without modification, may be modified and incorporated, or may be the new experiences are rejected and thus not incorporated.

As mentioned above, internal family dynamics are managed by parental behaviours that provide support, protection, and promote open communication. Those parental behaviours, largely based on Latin American values, appear to be utilised in order to deal internally with information from outside the family, and ensures a safe, internal family environment that helps to facilitate the development of an integrated identity. Keefe's et al. (1978) and Sagobal's et al. (1987) studies supported the notion of Latin American families perceived as protecting family members from the external world and providing a safe environment.

Communication appears to be defined by the young people in this study as an important factor that contributes to the levels of expressiveness within the family. Two young people characterised communication as an opportunity to share among family members their concerns, to understand behavioural and rule changes within the family, and a medium

through which interest and care for each family member is expressed and conflict resolution reached.

The behavioural manifestations amongst Latin American family members such as loyalty, reciprocity, solidarity, and obligation (collectively defined as familism) reflect high emotional commitments towards family life (Vega, 1995). Familism seemed to guide and provide a framework for family relationships with the external world. This finding suggests that in addition to parents' process of acculturation, family functioning and Latin American values such as loyalty to their family and their cultural background (Padilla 1980), reciprocity, solidarity, help, and obligation are very important in young people's identity formation in the area of interpersonal relationships.

13.5.3   Awareness of the importance of parents' influence

The present findings provide an interesting view of parents' traditional role and family structure in the context of acculturation and its subsequent impact on young people's ego identity development. A flexible and responsive parental role was reported that may be the result of the acculturation challenges and demands placed on family members.

As stated by Amezquita et al. (1995), the traditional authoritarian family structure and clear differentiation of roles may appear to experience some changes as reported by young people. It seems that the traditional father's role as breadwinner (Vega, 1995) and mother's role as protector may start to diminish due to changes in socio-environmental circumstance (Smart et al., 1995). Specifically, young people reported segmented changes in traditional mothers' roles, which the present finding concurs with Ortiz and Cooney's (as cited in Vega, 1995)

work that identified that, even as parents' traditional gender-role expectations remain present today, there is also some evidence of change. As presented by the young people in this study, it appears that mothers not only educate the children and provide support to the whole family, but mothers actively increase their contact with the outside world through study and work, therefore bringing external values into the family. Fathers appeared to continue exercising their traditional role, nevertheless it also reported that as the family engages in the process of adjusting to internal (adolescence) and external (host society) demands, fathers appears to be more comfortable with their traditional role re-arrangements in the family. Fathers tend to show a flexible attitude towards socio-environmental changes. In other words, this study brought to our attention that changes in traditional parents' roles as indicated by Vega (1995) may be indicative of fathers' moving away from "machismo" and mothers' also turning away from "marianismo" in order to respond to internal and external demands that families are exposed to in the acculturation process. Thus, families can provide a supportive environment in order to develop an integrated ego identity. Further research in the area of traditional gender role changes in a Latin American family in relation to identity development and socio-environment changes is a topic of interest for future research.

Based upon the parents' roles described above, and related parental behavioural styles, two models of interaction with others are clearly identified by young people in this study. Young people consider that the following models of interaction with others have influenced who they are today.

The first model focuses on the development and establishment of interpersonal relationships within and outside the family, and the second model of interaction provides the rules and norms that will facilitate their relationship with others. Warmth and nurturance are the basis

on which relationships with others are built. Mothers appeared to hold these values in the family and are not only responsible for promoting and encouraging them in the family but also outside the family boundaries.

The second model provides rules and helps young people know how to conduct themselves specifically in the world outside the family and set a series of regulating and/or protective behaviours to keep young people out of trouble.

The qualitative analysis revealed a variety of responses regarding the influences of parents' interest in political issues in young people. The influences reported by young people ranged from not being influenced by parents political interests to being influenced by one parents holding a radical political view and the other supporting a conservative political view, resulting in a moderate political position in young people.

Young people also reported that when parents perceived that their families are comfortable participating in Spanish-speaking social activities, young people report that their participation in these activities promotes a sense of belonging and validation of their values and beliefs systems. Furthermore, these social connections were attributed with characteristics similar to the family. In other words, the wider social group was considered as an extended family. Committed young people reported being comfortable and feeling good when they participate in Spanish-speaking social activities. Therefore, young people's willingness to participate in those social activities may also denote the commitment made by young people to the Spanish-speaking social group living in Australia and to their cultural background. This finding supports the works of Marcell (1995); Miville, Koonce, Darlington, and Whitlock (2000); and Roberts and Phinney (1999), that commitment made to a social grouping of common ancestry

is basic to developing an integrated identity.

13.6   In conclusion

This research has provided a rich picture of relationships between the individual psychology and family life of Spanish speaking immigrant families in Melbourne, Australia. The quantitative and qualitative findings complemented each other to suggest a dynamic balance between the development of ego identity, acculturation, and perceptions of family functioning. Of particular interest were the findings concerning (a) the presence of Latin American cultural values (cohesion, respect, independence, and control) used to deal with conflict and achieve an adequate balance in identity, (b) familism (reciprocity, loyalty, solidarity and obligation among family members), (c) support from the nuclear and extended family (financial and emotional support, protection and open communication) and finally, (d) an emphasis upon using a collective approach to family issues living in a multicultural society.

These appeared to be central in the individual's and the family's development. In other words, the dynamic balance achieved by individuals and their families appears to be based on the flexible use of the above characteristics in order to meet the needs of family members and demands from the external world.

CHAPTER FOURTEEN

IMPLICATIONS OF THE FINDINGS

In concluding this thesis, this chapter draws out the implications of the present study for

theory, practice, and further research in the area of young people's ego identity development

in immigrant families within a diverse social context.

14.1   Implications for relevant theory

First and foremost, the findings of this study confirm the need to conceptualise the issues

relating to the development of ego identity of young people in this immigrant group in a

comprehensive way. They suggest a twin dynamic balance between transitional ego identity

commitment and exploration of commitment options, and between concern with internal

family values of Latin American origin and concern with host society values external to the

family.

This conceptualisation sits well with the prepositions of the theoretical framework articulated

in Chapter Four. Theories of acculturation, such as those proposed by Berry (1980) and

Padilla (1980), which describe acculturation as a gradual and multi faceted process, have well

complemented psychoanalysis relating ego identity development and family systems

functioning.

The young people studied in their families affirmed cultural identification, ethnic identity

(Phinney et al., 1990), or ethnic loyalty (Padilla, 1980), as critical in the process of ego development. Further, the young people clearly stated that their parents had a strong influence, but what had an impact on their overall identity was their parents' process of acculturation, how they dealt with the encounter with the host society, and how they integrated those changes within the family context, rather than their parents' levels of adaptation.

The findings also validated the integrated model proposed in this study incorporating the developmental concepts of Piaget (1947) with those of family systems theory (Brondeck & Smith, 1979). Internal mechanisms were indeed found likely to regulate the relationship with the external world, to control the openness of the family and intake of information from the external world (Combrinck & Graham, 1985). Furthermore, the findings supported the proposed model in suggesting that family balance and healthy identity formation are the result of continuous adaptations between internal and external values or perceptions of family members. Specifically, changes in the traditional parents' role, parent's flexibility, emotional and financial support, and familism were found in this study to be values important in maintaining the balance in families immersed in the acculturation process, and in facilitating a healthy identity formation amongst young people within those families.

At another level, the findings of the present study brought into question the notion that young people from culturally and linguistically diverse groups are, firstly, more vulnerable in their development because of conflicting expectations from the external world and the internal world of their families, and secondly, likely to be at risk of developing psychological disorders (Blackwell, Hart, Erikson, Stonequist & Tajfel-as cited in Phinney et al., 1990; Hepperlin, 1991). The current findings suggest that Latin American young people are able to

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engage in a process of healthy ego identity development, making positive use of being exposed to two different value systems. The young people were exploring the differences between values, mixing and adjusting them into their lives to such an extent that vulnerability and adjustment difficulties were satisfactorily managed.

14.2   Implications for practice

The present study expected to generate recommendations for Australian practitioners and policy makers regarding family and individual needs during the process of immigration and re-settlement.

Firstly, the study has highlighted the complex and multifaceted aspects of the immigration process (Yeh & Hwang 2000) and its wide variety of possible impact among individuals and groups. The study revealed the importance of young people's and their families' stories being heard by practitioners, in order to deepen understanding of young people's experiences and their family functioning, without being judgmental or applying set rules or frameworks. It is important for the practitioner and policy maker to be aware of their own perceptions of immigration and people from culturally and linguistically diverse communities, as well as of their own theoretical frameworks.

The findings affirmed the conceptualisation of acculturation as that people may participate in the process in different ways, for example, depending on their willingness to be a part of the process and personal characteristics (Berry, 1980). The multifaceted concept (Redfield Linton & Herskovits, 1936; Berry, 1980; Padilla, 1980) allows that people can acculturate in

some areas, such as sport, but not in others such as personal values. Thus, practitioners can create opportunities to work with young people and parents and engage them in the process of understanding the multifaceted nature of the acculturation process, and possibly work on the major difficulties in order to facilitate family relationships, and facilitate young people's exploration in the external world and development of commitments. Thus, it would appear imperative to assess parents' and young people's acculturation processes and family relationships in order to achieve a better understanding of young people's identity development in an immigrant family living in a multicultural context.

The study also highlighted the importance of the family environment in the process of young people ego identity development. According to the findings of the present study, it appears that young people may develop differing ego identity status depending on how much they are encouraged and supported by their family to search for alternative models of relationships outside the family. This suggests that the provision of a safe and supportive environment facilitate young people undertaking a meaningful identity formation process. This may also be significant, given that some young people can stop searching for models to commit themselves to in the outside world (Muuss, 1988). However, given that young people can stop looking for models in the external world to fully commit themselves to in this particular time, and decide to commit to transitional or commitments suggested by others, may be a way to maintain family harmony or have a sense of self worth. This does not necessarily imply that young people have not achieved commitments or an integrated identity.

The supportive environment described above appears to be based on the notion of familism (Segura & Pierce, 1993; Zayas & Palleja; 1988). Familism is one of the basic values of a Latin American nuclear and extended family, which focuses greatly on the achievement of a

family unit and family harmony, whereby family members feel an obligation and duty to care for other members as well as providing a sense of direction and purpose in life. It appears important that a practitioner and a policy maker be aware of his or her own expectations and understanding of young people's independence and separation from parents in a changing social environment like the Australian society (Wearing, 1984), in other words, their notion of adulthood. Practitioners need to be aware of their above beliefs system and monitor how their beliefs in this area are transmitted, which may influence young people's and families' perceptions of their situation. Policy makers need to monitor their own expectations and beliefs regarding ego identity development amongst young people living in an immigrant family while developing policies and service delivery guidelines.

It appears that until parents' and young people have attained an awareness of possible family conflict within the context of adolescent development and the acculturation process, a practitioner may not expect that families and young people will be able to integrate the impact of conflict and readily accept changes in family dynamics.

Thus, practitioners may be more responsive to the family as they struggle to understand possible conflict and changes within the family by exploring parents' and other family members' roles and expectations between family members. Practitioners may be helped to gain clarity about changes, and perhaps parents and young people's ambivalence in the changing nature of traditional roles, in order to adjust to the external environment's requirements, and at the same time maintain family harmony. Ambivalence can be supported by practitioners reflecting upon specific aspects related to parents' and young people's role changes and continue exploring and reflecting on the family response to those changes.

The study revealed that overall ego identity involves a series of identifications within the context of relationships with others, with the Latin American background, and with the social context where young people and their families are currently living. The findings also highlighted the importance of a connection with the Latin American Spanish speaking background, which appears to develop a healthy family environment and also appears to improve family functioning. Therefore, ongoing cultural relationships may also be critical to the development of a healthy identity (Goodenow & Espin, 1993; Kulis, Napoli, & Marsiglia, 2002; Marcell, 1995; Roberts & Phinney, 1999; Yeh and Hwang, 2000). Thus, practitioners and policy makers in the field need to be aware of the impact that cultural identification may have on the overall ego identity formation which has been conceptualised as mutually interactive and influential, depending on the time and circumstance.

14.3   Implications for further research

Longitudinal research on Latin American Spanish speaking young people ego identity development and family functioning needs to be conducted in order to understand developmental process cycles, and how potential changes and/or interruptions in this process may affect both young people's identity formation and family functioning in a socially diverse context and the interaction of these. Furthermore, research needs to be conducted in order to compare young people's ego identity development and family functioning of Latin American Spanish speaking people living in Australia and Latin American Spanish speaking people living in Latin America. Such longitudinal and/or comparative studies would increase knowledge and understanding of what remains unchanged and what changes occur after immigration when one of the family members is undergoing the adolescent developmental

process.

The change in parents' traditional roles in the context of acculturation and ego identity formation needs further study. In particular, as parents' roles change, these role changes appear to complement each other in order to maintain balance and harmony within the family. An understanding of how these changes occur at both individual and family system levels to ensure dynamic family balance needs further examination.

In relation to sampling issues identified in this study, future research needs to indicate a broader range of families living in Melbourne, Australia, to see if they further validate or expand the themes identified by this study. Studies in other Australian population would also be of interest.

Further research concerning acculturation and adolescent experience, particularly investigating Berry's categorical model (integration, assimilation, separation, and marginalisation) would be helpful. Such research, given its innovative and exploratory aims, would have to be of an observational, qualitative nature, most likely involving in depth interviews such as those used in Phase 2 of the present study.

Finally, this research has reaffirmed the importance of cultural identification in the process of young people ego identity development. It has identified how cultural elements, relationships and behavioural patterns, norms and values are transmitted to young people across generations from a culture of origin (Kulis, Napoli, & Marsiglia, 2002) providing support in a manner that was meaningful and beneficial to young people ego identity development. It is for future research to continue developing theoretical and empirical knowledge on identity

formation, which needs to include the notion of cultural identification, and cultural negotiations undertaken by young people. Identity development is comprised of a series of identifications, which have been developing since the beginning of life, and is based upon others expectations and models offered to young people. Those expectations and models are considered to change and be valid to the particular time and social context in which young people and their families live (Yeh & Hwang, 2000). This study has recognised cultural identification as an important feature of young people ego identity development from a minority group. Research can go further in unravelling the experiences that constitute their cultural identification, and its variety of possible influences on the sense of self of young people.

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APPENDIX A

SHORT ACCULTURATION SCALE AND DEMOGRAPHIC

QUESTIONNAIRE

Short Acculturation Scale

Below you find a number of questions dealing with the things you do and the way you feel towards certain ideas. We are interested in your personal opinions, so there are no right or wrong answers. All answers are anonymous; therefore we do not need your name.

PLEASE MAKE SURE YOU ANSWER ALL THE QUESTIONS

Circle the number above the answer that best applies to each question.

1. In general, what language(s) do you read and speak?

1	2	3	4	5
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

2. What was the language you used as a child?

1	2	3	4	5
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

3. What language(s) do you usually speak at home?

1	2	3	4	5
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

4. In which language(s) do you usually think?

1	2	3	4	5
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

5. What language(s) do you usually speak with your friends?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

6. In which language(s) are the TV programs you usually watch?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

7. In what language(s) are the radio programs you usually listen to?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

8. In general, in what language(s) are the movies, TV and radio programs you prefer to watch and listen to?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Only Spanish	Spanish better than English	Both Equally	English better than Spanish	Only English

9. Your close friends are:

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
All Latinos/ Hispanics	More Latinos than Australians	About Half and Half	More Australians than Latinos	All Australians

10. You prefer to go to social gathering/parties at which the people are:

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
All Latinos/ Hispanics	More Latinos than Australians	About Half and Half	More Australians than Latinos	All Australians

11. The persons you visit or who visit you are:

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
All Latinos/ Hispanics	More Latinos than Australians	About Half and Half	More Australians than Latinos	All Australians

12. If you could choose your children's friend, you would want them to be:

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
All Latinos/ Hispanics	More Latinos than Australians	About Half and Half	More Australians than Latinos	All Australians

For the following questions, mark with an "X" the number that best describes your response. (Please select only one answer.)

13. The families of some people trace their cultural background to some other country or groups. Choose the name (only one) that best applies to you:

_____ Mexico   _____ Argentina
_____ Cuba   _____ Chile
_____ El Salvador   _____ Ecuador
_____ Honduras   _____ Bolivia
_____ Guatemala   _____ Peru
_____ Uruguay   _____ Other: (specify) _____

14. Gender:

_____ 1 Female
_____ 2 Male

15. Are you now:

_____ 1 single/never married
_____ 2 married/living with a person of the opposite sex
_____ 3 separated/divorced
_____ Widowed

16. In total, how many years of education (including primary school, high school and University) do you have?

_____ years

17. Of the above, how many years have you studied in Australia?

_____ years

18. How old are you?

_____ years

19. How many years have you lived in Australia?

_____ years

20. Where did you spend the major part of the first fifteen years of your life?

_____	Mexico	_____	Argentina
_____	Cuba	_____	Chile
_____	El Salvador	_____	Ecuador
_____	Honduras	_____	Bolivia
_____	Guatemala	_____	Peru
_____	Uruguay	_____	Other: (specify) _____

21. What did you most of the last week? (Choose the category that best describes it.)

_____ 1 retired
_____ 2 not currently working/looking for a job
_____ 3 home maker
_____ 4 studying and working
_____ 5 studying full time
_____ 6 working full time
_____ Other: (specify) _____

22. Which grouping describes your family's annual income?

_____ 1 under $ 10.000
_____ 2 $10.001 - 15.000
_____ 3 $15.001 - 20.000
_____ 4 $20.001 - 25.000
_____ 5 $25.001 - 30.000
_____ 6 $30.001 – 40.000
_____ 7 $ 40.001 – 50.000
_____ 8 $ 50.001 or more

THIS IS ALL.
THANK YOU VERY MUCH FOR YOUR HELP WITH THIS STUDY.

This thesis does not incorporate any material previously written by another person except where due reference is made within the text. This thesis does not incorporate without acknowledgement any material previously submitted for a degree in any University or other educational institution, and to the best of my knowledge it does not contain any material previously published or written by another person except where due reference is made in the text.

The ethical principles and procedure specified by the Human Research Ethics Committee of Victoria University and by the Australian Psychological Society's document on health research and experimentation have been adhered to in the preparation of this report.

Renzo Vittorino, August 2003

APPENDIX A

SHORT ACCULTURATION SCALE AND DEMOGRAPHIC

QUESTIONNAIRE

Short Acculturation Scale

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1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
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1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
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:_____:	:_____:	:_____:	:_____:	:_____:
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_____ El Salvador   _____ Ecuador
_____ Honduras   _____ Bolivia
_____ Guatemala   _____ Peru
_____ Uruguay   _____ Other: (specify) _____

14. Gender:

_____ 1 Female
_____ 2 Male

15. Are you now:

_____ 1 single/never married
_____ 2 married/living with a person of the opposite sex
_____ 3 separated/divorced
_____ Widowed

16. In total, how many years of education (including primary school, high school and University) do you have?

_____ years

17. Of the above, how many years have you studied in Australia?

_____ years

18. How old are you?

_____ years

19. How many years have you lived in Australia?

_____ years

20. Where did you spend the major part of the first fifteen years of your life?

_____	Mexico	_____	Argentina
_____	Cuba	_____	Chile
_____	El Salvador	_____	Ecuador
_____	Honduras	_____	Bolivia
_____	Guatemala	_____	Peru
_____	Uruguay	_____	Other: (specify) _____

21. What did you most of the last week? (Choose the category that best describes it.)

_____ 1 retired
_____ 2 not currently working/looking for a job
_____ 3 home maker
_____ 4 studying and working
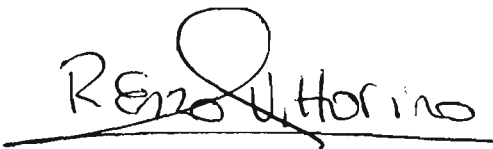_____ 5 studying full time
_____ 6 working full time
_____ Other: (specify) _____

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_____ 1 under $ 10.000
_____ 2 $10.001 - 15.000
_____ 3 $15.001 - 20.000
_____ 4 $20.001 - 25.000
_____ 5 $25.001 - 30.000
_____ 6 $30.001 – 40.000
_____ 7 $ 40.001 – 50.000
_____ 8 $ 50.001 or more

THIS IS ALL.
THANK YOU VERY MUCH FOR YOUR HELP WITH THIS STUDY.

APPENDIX B

FAMILY ENVIRONMENT SCALE (SPANISH VERSION)

FAMILY ENVIRONMENT SCALE

Form R

(SPANISH)

Hay 90 declaraciones en las siguientes páginas. Son declaraciones acerca de la familia. Usted tiene que elegir cuáles de estas declaraciones son verdaderas para su familia y cuáles son falsas. Marque sus respuestas en la hoja de respuestas. Si Ud. piensa que la respuesta para su familia es verdadera o casi siempre verdadera, marque una X en el casillero con una V (verdadero). Si Ud. Piensa que la respuesta para su familia es falsa o casi siempre falsa, marque una X en el casillero con una F (falso). Usted puede pensar que las declaraciones son verdaderas para algunos miembros de la familia y falsas para otros miembros. Marque V si la declaración es verdadera para la mayoría de los miembros dela familia. Marque F si la declaración es falsa para la mayoría de los miembros de la familia. Si los miembros dela familia están igualmente divididos, decida cuál es su impresión general y responda de acuerdo con su impresión.

Recuerde, nosotros queremos saber cómo ve usted a su familia. Por lo tanto no trate de pensar cómo los otros miembros de la familia ven su familia, pero sí trate de darnos su impresión general sobre su familia en cada una de las siguientes declaraciones.

1) Los miembros familiares realmente se ayudan y apoyan mutuamente.

2) Los miembros familiares habitualmente no expresan sus sentimientos entre ellos.

3) Nosotros nos peleamos mucho en nuestra familia.

4) Habitualmente en nuestra familia, nosotros no hacemos cosas en forma individual.

5) Nosotros sentimos que es importante ser el mejor en todo lo que uno hace.

6) Nosotros hablamos frecuentemente de problemas políticos y sociales.

7) Nosotros pasamos la mayoría de los fines de semana y noches en la casa.

8) Los miembros familiares van frecuentemente a la Iglesia, Sinagoga o Escuela Dominical.

9) Las actividades que nuestra familia realiza son planeadas cuidadosamente.

10) Los miembros familiares raramente reciben órdenes.

11) Frecuentemente parece que pasamos tiempo en casa sin hacer nada.

12) Nosotros decimos lo que queremos cuando estamos en la casa.

13) Miembros familiares raramente demuestran su enojo abiertamente.

14) En nuestra familia nos estimulan a ser independientes.

15) Salir adelante en la vida es muy importante para nosotros.

16) Nosotros raramente vamos a conferencias, teatro o conciertos.

17) Vienen a menudo amigos a casa para cenar o a visitarnos.

18) Nosotros no rezamos en nuestra familia.

19) Nosotros somos generalmente limpios y ordenados.

20) No tenemos muchas reglas en nuestra familia.

21) Nosotros ponemos mucha energía en las cosas que hacemos en la casa.

22) Es difícil descargar tensión o enojo en nuestra familia, sin molestar u ofender a alguien.

23) Miembros familiares se enojan tanto que tiran cosas.

24) En nuestra familia, nosotros buscamos nuestras propias soluciones.

25) Para nosotros no es muy importante cuánto dinero gana una persona.

26) Aprender cosas nuevas y diferentes es muy importante en nuestra familia.

27) Nadie es activo en deportes en nuestra familia, footy, football, etc.

28) Hablamos a menudo del sentido religioso de la Navidad, Pascua y otras fiestas religiosas.

29) Generalmente es difícil encontrar cosas en nuestra casa cuando uno las necesita.

30) Hay un miembro de la familia quien toma la mayoría de las decisiones.

31) Hay un sentido de unión en nuestra familia.

32) Nos contamos los problemas personales.

33) Miembros familiares raramente pierden el genio.

34) En nuestra familia podemos ir y venir como queremos.

35) Nosotros creemos en la competencia y que "gane el mejor"

36) Nosotros no estamos interesados en actividades culturales.

37) Nosotros frecuentemente vamos al cine, a eventos deportivos, a acampar etc.

38) Nosotros no creemos en el paraíso o en el infierno.

39) Ser puntual es muy importante en nuestra familia.

40) Hay maneras establecidas de hacer cosas en nuestra familia.

41) Raramente nos ofrecemos para cosas que se tienen que hacer en la casa.

42) En general, si espontáneamente se nos ocurre hacer algo, lo hacemos.

43) Miembros familiares frecuentemente se critican entre ellos.

44) En nuestra familia hay muy poco privacidad.

45) Nosotros siempre nos esforzamos para hacer las cosas un poco mejor la próxima vez

46) Nosotros raramente debatimos temas intelectuales.

47) Todos en nuestra familia tienen uno o dos pasatiempos.

48) Miembros familiares tienen ideas rígidas de lo que está bien y de lo que está mal.

49) En nuestra familia la gente cambia de ideas frecuentemente.

50) En nuestra familia se enfatiza mucho seguir las reglas para hacerlas cosas.

51) Miembros familiares realmente se apoyan entre ellos.

52) Generalmente alguien se enoja o se siente mal si uno se queja en nuestra familia.

53) Miembros familiares se pegan entre ellos.

54) Miembros familiares cuentan o confían entre ellos cuando hay un problema.

55) Miembros familiares raramente se preocupan por ascensos laborales, desempeño en la escuela.

56) Alguien en nuestra familia toca un instrumento musical.

57) Los miembros familiares no están muy relacionados con actividades recreacionales fuera del trabajo o la escuela.

58) Nosotros creemos que algunas cosas simplemente se explican a través de la fe.

59) Los miembros familiares mantienen sus dormitorios ordenados.

60) Todos los miembros tienen igual oportunidad en el proceso de tomar decisiones.

61) Hay muy poco espíritu grupal en nuestra familia.

62) El tema del dinero y pago de cuentas se habla abiertamente en nuestra familia.

63) Si se da un desacuerdo en nuestra familia, nos esforzamos en aliviar la situación y mantener la paz.

64) Miembros familiares fomentan que cada uno defienda sus derechos.

65) En nuestra familia no nos esforzamos en tener éxito.

66) Miembros familiares frecuentemente van a la biblioteca.

67) Miembros familiares a veces asisten a cursos o toman clases en su área de interés (fuera de la escuela o el trabajo)

68) En nuestra familia cada uno tiene una idea diferente de lo que está bien y está mal.

69) Las responsabilidades de cada miembro están bien definidas en nuestra familia.

70) Nosotros podemos hacer lo que queremos en nuestra familia.

71) Nos llevamos realmente bien en nuestra familia.

72) Generalmente tenemos cuidado con lo que decimos.

73) Miembros familiares generalmente tratan de sobrepasarse entre ellos.

74) Es difícil estar solo sin herir los sentimientos de los otros en nuestra familia.

75) "Primero el trabajo, después el juego" es la regla en nuestra familia.

76) Mira televisión es más importante que leer en nuestra familia.

77) Miembros familiares salen mucho.

78) La Biblia es un libro muy importante en nuestro hogar.

79) El dinero no es manejado con cuidado en nuestra familia.

80) Las reglas en nuestra familia son bastante inflexibles.

81) Hay bastante tiempo y atención para todos en nuestra familia.

82) Debatimos muchos temas espontáneamente en nuestra familia.

83) En nuestra familia creemos que nunca uno obtiene nada gritando.

84) No somos alentados a hablar por nosotros mismo en nuestra familia.

85) Miembros familiares son frecuentemente comparados sobre el rendimiento en la escuela o en el trabajo.

86) A los miembros familiares les gusta realmente la música, el arte y la literatura.

87) Nuestra mayor forma de entretenimiento es mirar televisión o escuchar la radio.

88) Miembros familiares piensan que si uno peca va a ser castigado.

89) Generalmente los platos son lavados inmediatamente después de la cena.

90) No podemos salir mucho de las reglas en nuestra familia sin que otros miembros familiares lo sepan.

START
HERE

V/F	1	2	3	4	5	6	7	8	9	10	V/F
V/F	11	12	13	14	15	16	17	18	19	20	V/F
V/F	21	22	23	24	25	26	27	28	29	30	V/F
V/F	31	32	33	34	35	36	37	38	39	40	V/F
V/F	41	42	43	44	45	46	47	48	49	50	V/F
V/F	51	52	53	54	55	56	57	58	59	60	V/F
V/F	61	62	63	64	65	66	67	68	69	70	V/F
V/F	71	72	73	74	75	76	77	78	79	80	V/F
V/F	81	82	83	84	85	86	87	88	89	90	V/F

- -

do not mark below this line

	C	Ex	Con	Ind	AO	ICO	ARO	MRE	Org	Ctl
R.S										
S.S										

APPENDIX C:

THE REVISED EXTENDED VERSION OF THE OBJECTIVE

MEASURE OF EGO IDENTITY STATUS

EOM - EIS

BENNION & ADAMS (1986)

GENDER ☐ Male   AGE ☐

☐ Female

Read each item and indicate to what degree it reflects your own thoughts and feelings. If a statement has more than one part, please indicate your reaction to the statement <u>as a whole.</u> Indicate your answer next to each question, by choosing one of the following responses.

1 = strongly agree   2 = moderately agree   3 = agree
4 = disagree   5 = moderately disagree   6 = strongly disagree

___ 1. I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along.

___ 2. When it comes to religion I just haven't found anything that appeals and I don't really feel the need to look.

___ 3. My ideas about men's and women's roles are identical to my parents : what has worked for them will obviously work for me.

___ 4. There's no single 'life style' which appeals to me more than another.

___ 5. There are a lot of different kinds of people.   I'm still exploring the many possibilities to find the right kind of friends for me.

___ 6. I sometimes join in recreational activities when asked, but I rarely try anything on my own.

___ 7. I haven't really thought about a 'dating style'. I'm not too concerned whether I date or not.

___ 8. Politics is something that I can never be too sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.

___ 9. I'm still trying to decide how capable I am as a person and what jobs will be right for me.

___   10.   I don't give religion much thought and it doesn't bother me one way or the other.

___   11.   There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me

___   12.   I'm looking for an acceptable perspective for my own 'life style' view, but haven't really found it yet.

___   13.   There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've personally decided on.

___   14.   While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can truly enjoy.

___   15.   Based on past experiences, I've chosen the type of dating relationship I want now.

___   16.   I haven't really considered politics. It just doesn't excite me much.

___   17.   I might have thought about a lot of different jobs, but there's never really been any questions since my parents said what they wanted.

___   18.   A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.

___   19.   I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me.

___   20.   After considerable thought I've developed my own individual viewpoint of what is for me an ideal 'life style' and don't believe anyone will be likely to change my perspective.

___   21.   My parents know what's best for me in terms of how to choose my friends.

___   22.   I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.

___   23.   I don't think about dating much. I just kind of take it as it comes.

___   24.   I guess I'm pretty much like my parents when it comes to politics. I follow what they do in terms of voting and such.

___   25.   I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.

_____ eligion means to me. I'd like to make up my mind but I haven't finished looking yet.

___ 27. My ideas about men's and women's roles have come right from my parents and family. I haven't seen any need to look further.

___ 28. My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.

___ 29. I don't have any real close friends, and I don't think I'm looking for one right now.

___ 30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.

___ 31. I'm trying out different types of dating relationships. I just haven't decided what is best for me.

___ 32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.

___ 33. It took me a while to figure it out, but now I really know what I want for a career.

___ 34. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.

___ 35. I've spent some time thinking about men's and women's roles in marriage and I decided what will work best for me.

___ 36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self exploration.

___ 37. I only pick friends my parents would approve of.

___ 38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.

___ 39. I only go out with the type of people my parents expect me to date.

___ 40. I've thought my political beliefs through and realise I can agree with some and not other aspects of what my parents believe.

___ 41. My parents decided a long time ago what I should go into for employment and I'm following through their plans

_____ ___. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.

_____ 43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.

_____ 44. My parent's views on life are good enough for me, I don't need anything else.

_____ 45. I've had many different recreational activities. I've found one or more I really enjoy doing by myself or with friends.

_____ 46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.

_____ 47. My preferences about dating are still in the process of developing. I haven't fully decided yet.

_____ 48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.

_____ 49. It took me a long time to decide but now I know for sure what direction to move in for a career.

_____ 50. I attend the same church as my family has always attended. I've never really questioned why.

_____ 51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and now I know exactly how I want it to happen to me.

_____ 52. I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.

_____ 53. I don't have any close friends. I just like to hang around with the crowd.

_____ 54. I've been experiencing a variety of recreational activities in hopes of finding one or more I can really enjoy for some time to come.

_____ 55. I've dated different types of people and know exactly what my own 'unwritten rules' for dating are and who I will date.

_____ 56. I really have never been involved in politics enough to have made a firm stand one way or the other.

____ 58. I've never really questioned my religion. If it's right for my parents it must be right for me.

____ 59. Opinions on men's and women's roles seem so varied that I don't think much about it.

____ 60. After a lot of self-examination I have established a very definite view on what my own life style will be.

____ 61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.

____ 62. All of my recreational preferences I got from my parents and I haven't really tried anything else.

____ 63. I date only people my parents would approve of.

____ 64. My parents have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE.

APPENDIX E

STEP BY STEP INSTUCTIONS

Thank you for participating in this study, please follow the instructions below.

1)   Please read the invitation participants for potential participants.

2)   If you agree to participate in this study please complete and sign

      a)   the consent form to participate in the first part of the study

      b)   the consent to participate in the second part of the study

3)   After you and a witness have completed and signed the above consent forms, please make sure that

      a)   Your wife or husband has completed and signed the forms

      b)   Your son or daughter has completed and signed the forms

4)   Fathers and mothers need to each fill in the light purple questionnaire. In each upper right corner of each questionnaire, mother or father is written. Please make sure that you fill in the appropriate one.

5)   Fathers and mothers need to fill in the yellow questionnaire. In each upper right corner of each questionnaire, mother or father is written. Please make sure that you fill in the appropriate one.

6)   Your son or daughter needs to fill the light blue questionnaire.

THANK YOU FOR PARTICIPATING IN THIS STUDY.

APPENDIX D:

INFORMATION LETTER TO POTENTIAL PARTICIPANTS

Victoria University

Department of Psychology

Dear family member,

I am writing to invite you and other members of your family to participate in a study on what happens when a Latin American family migrates to Australia. I am interested to understand how family members relate between themselves and with the Australian culture. This study also will explore how Latin American adolescents' emotional development occurs during their process of adaptation to the new culture.

Participation in this study is not to help you in addressing or solving problems related to immigration or family conflicts due to immigration, but the results are likely to help others in the future.

The study will be with parents and the adolescent or young adult child between 16-24 years old. If there is more than one adolescent or young adult in your family, the oldest one who wishes to participate will be selected. Participants will be requested to fill out a consent form of this study.

In the first stage of the study, I wish to spend more than an hour with each of you. Information will be collected by circling or ticking answers on questionnaires. These questionnaires were designed to explore adaptation to Australia, relationships within the family and with the Australian culture. The questionnaire related to emotional development will be only filled by the adolescent or young adult.

In the second stage of this study your family may be contacted for an interview which will explore in detail the process of adaptation to Australia, family relationships and child emotional development as

a result of being in contact with the Australian culture. The interviews with parents and young people will be conducted separately. Each interview will not be longer than an hour. Information will be collected by written notes from the interview and will also be audio-recorded.

Participation is voluntary, so you are able to withdraw from the study at any time and without any consequences for yourself. Furthermore, confidentiality and anonymity of information provided is ensured. Only two people will have access to the data: myself as a researcher and my supervisor, Dr. Suzanne Dean.

If you have any questions about this study, you are welcome to contact myself or Dr Suzanne Dean on (03) 9365 2336, in the Department of Psychology
Thank you for giving this project your careful consideration.

Yours faithfully

Renzo Vittorino
Researcher.

APPENDIX F:

CLIENT CONSENT TO PARTICIPATE IN THE FIRST PHASE OF THE STUDY

VICTORIA UNIVERSITY

DEPARTMENT OF PSYCHOLOGY

Title of Research Project: "Acculturation, family relationships and adolescents

ego identity among Spanish speaking immigrants in

Victoria".

Name of researcher: Renzo Vittorino

Consent of Participant:

I, _____,

of_____,

certify that I have the legal ability to give valid consent to participate in the **first stage** of this study

entitled: *"Acculturation, family relationships and adolescents ego identity among Spanish speaking*

immigrants in Victoria" being conducted at Victoria University by Renzo Vittorino.

The purpose of the above study has been fully explained to me and I have read the attached

explanation of the aims (Invitation/Information letter to participate in this study).

I certify that the objectives of this study, together with any risk to me associated with the procedures

listed hereunder to be carried out in the study, have been fully explained to me by the researcher,

Renzo Vittorino; and I freely consent to participate in the interview procedures.

Procedures: an interview to fill in questionnaires of approximately one hour that identifies varieties

of adaptation with aspects of family functioning and adolescent emotional development within

immigrants of Latin American families in Australia.

I certify that I have had the opportunity to have any questions answered and that I understand that I can withdraw from this research project at any time and without any consequences for myself.

I have been informed that the confidentiality and anonymity of the information I provide will be safeguarded.

Signed: ....

Witness other than the researcher

....

Date: ....

APPENDIX G

CLIENT CONSENT TO PARTICIPATE IN THE SECOND PHASE OF THE STUDY

<div align="center">

VICTORIA UNIVERSITY

DEPARTMENT OF PSYCHOLOGY

</div>

Title of Research Project: "Acculturation, family relationships and adolescents

ego identity among Spanish speaking immigrants in

Victoria".

Name of researcher: Renzo Vittorino

Consent of Participant:

I, _____

of_____,

certify that I have the legal ability to give valid consent to participate in the **second stage** of this study

entitled: *"Acculturation, family relationships and adolescents ego identity among Spanish speaking*

immigrants in Victoria" being conducted at Victoria University by Renzo Vittorino.

The purpose of the above study has been fully explained to me and I have read the attached

explanation of the aims (Invitation/Information letter to participate in this study).

I certify that the objectives of this study, together with any risk to me associated with the procedures

listed hereunder to be carried out in the study, have been fully explained to me by the researcher,

Renzo Vittorino; and I freely consent to participate in the interview procedures.

Procedures: an interview of approximately one hour that will assist in the understanding of the

process of acculturation and investigates the strategies being used by the family to cope with demands from the new style of life; will assist in the understanding of how internal and external areas of family functioning are affected by the process of immigration; as well as the adolescent emotional development during the process of immigration, identifying those strategies used by adolescents to cope with external demands in the process of emotional development.

I certify that I have had the opportunity to have any questions answered and that I understand that I can withdraw from this research project at any time and without any consequences for myself.
I have been informed that the confidentiality and anonymity of the information I provide will be safeguarded.

Signed: ....

Witness other than the researcher

....

Date: ....

APPENDIX H

INTERVIEW PROTOCOL

Introduction

Thank you for agreeing to speak with me today, to follow up on the questionnaire you completed a while back.

I am interested today to ask you about your experience of yourself as an individual how you think your sense of yourself relates to your cultural background and to your family life. I am especially interested in how young people think their families have dealt with any differences of opinion within the family about adapting to Australia.

1) In general how would you describe your cultural identity today?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Australian	More Australian than Latin American	Both Equally	More Latin American than Australian	Latin American

2) Can you explain how you see yourself in this way?

3) Now about your parents.

Where do you see your mother on this scale?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Australian	More Australian than Latin American	Both Equally	More Latin American than Australian	Latin American

And your father?

1	2	3	4	5
:_____:	:_____:	:_____:	:_____:	:_____:
Australian	More Australian than Latin American	Both Equally	More Latin American than Australian	Latin American

4) Thinking of yourself again, what aspects of Latin American culture do you feel has influenced who are you today?

5) How do you feel your parents' adaptation to Australia has influenced who you are today?

What about their social and recreational interest? What about their religious views? What about their political interest?

6) Has your family had any differences of opinion about whether or not to follow Australian values?

7) If yes, in what areas have people differed?

If no, how do you think your family has avoided differences of opinion about this?

8) How have your parents tried to help you to deal with any gaps between values or beliefs of Australian society and your family's values or belief?

9) Thinking now more broadly, how important to you is your cultural identity in defining who you are as a person today?

10) Generally speaking, do you think that your parents have played a part in you becoming the person you are today?

11) Can you mention three the other major factors that have influenced you in developing as your own person?.

Thank you very much for sharing your thoughts with me. This will help a lot in understanding how young people think about themselves and society.

APPENDIX I

TABLE OF CORRELATIONS

Table A.: Spearman Correlations Between Young People's Ego identity Status and Parents' Acculturation

Acculturation Scores for	Ideology Achievement	Ideology Moratorium	Ideology Foreclosure	Ideology Diffusion	Interpersonal Achievement	Interpersonal Moratorium	Interpersonal Foreclosure	Interpersonal Diffusion
Father	-.160	.136	.336	.198	-.090	.134	.320	.181
Mother	-.054	.170	.273	-.016	-.110	.377*	.195	.257

N = 25. *p < 0.05 (1-tailed). ** p < 0.01 (1 tailed)

Table D.: Spearman Correlations Between Parents' Acculturation and Parents' Perception of Family Functioning

Acculturation Scores	Cohesion	Expressiveness	Conflict	Organisation	Control	Independence	Achievement Orientation	Intellectual-Cultural Orientation	Active-Recreational Orientation	Moral-Religious Emphasis
Father	.299	.259	-.030	.261	-.104	.283	.139	-.128	.266	-.183
Mother	-.105	.177	.334*	.489**	-.187	.120	.462**	-.367*	-.251	-.097

N = 25.   *p < 0.05 (1-tailed).   ** p < 0.01 (1 tailed)

Table B: Spearman Correlations Between Young People's Ego Identity Status and Fathers' Perception of Family Functioning

Family Environment Sub-scales	Ideology Achievement	Ideology Moratorium	Ideology Foreclosure	Ideology Diffusion	Interpersonal Achievement	Interpersonal Moratorium	Interpersonal Foreclosure	Interpersonal Diffusion
Cohesion	.330	-.163	-.087	.063	.108	-.229	-.211	.066
Expressiveness	-.084	.048	.060	.173	-.092	-.189	-.115	.030
Conflict	-.087	.521**	.086	.126	-.054	.114	.023	.137
Organisation	.002	.172	.222	-.034	-.099	-.059	.147	.081
Control	-.093	-.026	-.339*	-.065	.293	.081	-.061	.122
Independence	.000	.104	-.025	.152	-.112	-.057	-.221	.047
Achievement Orientation	-.037	-.284	-.155	-.190	.005	.236	.042	.074
Intellectual-Cultural Orientation	-.284	.092	-.028	.218	-.459*	.052	.134	.159
Active-Recreational Orientation	-.220	.013	.206	-.226	-.275	-.078	.019	-.166
Moral-Religious Emphasis	-.093	-.115	-.279	.101	.061	-.031	-.291	.219

N = 25.   *p < 0.05 (1-tailed). ** p < 0.01 (1 tailed)

Table C.   Spearman Correlations of Young People's Ego Identity Status and Mothers' Perception of Family Functioning

Family Environment Sub-scales	Ego Identity Status							
	Ideology Achievement	Ideology Moratorium	Ideology Foreclosure	Ideology Diffusion	Interpersonal Achievement	Interpersonal Moratorium	Interpersonal Foreclosure	Interpersonal Diffusion
Cohesion	-.012	.113	-.122	.308	-.164	-.055	-.030	.070
Expressiveness	.042	-.054	-.075	.335	.106	.068	-.224	.215
Conflict	-.297	.193	-.041	-.103	-.262	.122	-.079	.247
Organisation	.357*	-.128	-.064	.250	.312	-.158	.066	.136
Control	.427*	-.057	-.492**	-.313	.271	-.183	-.300	-.156
Independence	.232	-.028	.225	-.070	-.017	-.016	.076	-.029
Achievement Orientation	.128	-.245	-.175	-.433*	.175	-.252	.000	-.021
Intellectual-Cultural Orientation	-.190	-.161	-.046	.233	-.324	-.151	.087	.042
Active-Recreational Orientation	-.232	.296	.089	.067	-.268	-.013	-.141	-.044
Moral-Religious Emphasis	.101	.041	-.355*	.313	.203	.107	-.410*	.284

N = 25.   *p < 0.05 (1-tailed). ** p < 0.01 (1 tailed)

APPENDIX J

LIST OF QUALITATIVE ANALYSIS CODES

Cultural Identification			Overall Sense of Ego Identity				
Domain 1: Nature of cultural identification	**Domain 2:** Family conflict and cultural values	**Domain 3:** Parental help and cultural values	**Domain 4:** Cultural identification and overall sense of ego identity	**Domain 5:** Latin American culture influences on overall sense of ego identity	**Domain 6:** General parental influences on overall sense of ego identity	**Domain 7:** Parental adaptation influences on overall sense of ego identity	**Domain 8:** Main influences on overall sense of ego identity
Self **CIS**	Conflict **FCFLT**	Help **PHLP**	Culture and ego **CIOEI**	Music **CINFM**	Parental influences **PIOEI**	Social/recreational **PINFSR**	Main influences **MFOEI**
Mother **CIM**				Food **CINFF**		Political **PINFP**	
Father **CIF**				Dancing **CINFD**		Religion **PINFRLG**	
				Catholicism **CINFC**		Relationships **PINFRHPS**	
				Language **CINFL**		Integration **PINFINT**	
				Environment **CINFE**			
				Family **CINFA**			
				Relationships **CINFRHPS**			

APPENDIX K

SAMPLE OF PAGE OF INTERVIEW TRANSCRIPT

Bianca: Interview

R= RESEARCHER
B= BIANCA

R 1   How would you describe your cultural identity today?

B 1   I'd say I am a real mix I have to say//because I mean… especially because all of my friends, none of them speak Spanish so I had a real influence from that.//But at home my (wish?) still I mean my parents (threw) that to a certain degree, but it is still very much//I'd say both equally //

R 2   OK. You just explained to me that you are a real mix because of your friends and your family, can you explain a bit more how do you see yourself in this way

B 2   How do I see myself?

R 3   Can you explain how do you see yourself… You said to me because all your friends are English speaking

B 3   //What I mean obviously a lot of their values tend to rub off on me as to my parents..//I guess you find a lot of the time that you are stuck in the middle and you're always questioning both, your parents values and your friends values, and you end up developing your own set of values that is a combination of the two and which is frustrating because it never really, … you never really mix with your family perfectly or friends perfectly, you never mix with your parents perfectly and there is always conflict between the two..//

R 4   The questions that there are here, the feedback I get from people is that I never thought of this, so take your time, there is nothing wrong or right…

B 4   I am just trying to see what specifically you want from …

R 5   What things, how do you see yourself in this way, you said your friends because of the language, because you speak to them in English and share the same values?

B 5   I obviously spend a lot of time with them … and there is always lots of little things where you know …//even like small things where your friends would be allowed to do certain things and your parents would think "No, that's a bit…" you know, "back in Argentina, kids your age wouldn't do that", you know, … and you have that mix of … you can't

APPENDIX L

SAMPLE DATA DISPLAY MATRIX

Domain 2: Nature of cultural identity for the young person.

CIS	CIM	CIF
A1 I would say probably more Latin American than Australian	A5 Probably more Latin American than Australian.	A6 Yeah… number 4
A2 Basically I'm both. I 've grown up obviously, and my parents were born in Latin America…their tradition, like the food we eat, basically sort of music, I mean, el candombe, which is a drum base Latin American music.	A7 I couldn't say that more Australian than Latin American way… I don't know, their way of living, how they've been brought up over there, probably they have changed the way the parents were. Definitely more Latin American than Australian.	A7 I couldn't say that more Australian than Latin American way… I don't know, their way of living, how they've been brought up over there, probably they have changed the way the parents were. Definitely more Latin American than Australian.
A3 From South America, I've been doing that for a lot of years and yeah, growing up and my parents being Latin American, that's what I grew up with. That's what makes you feel more Latin American inside		
B1 I'd say I am a real mix I have to say, because I mean… especially because all of my friends, none of them speak Spanish so I had a real influence from that.	B10 …Oh… I think Mum is very much Latin American.	B11 where Dad worked in a big Australian Company and whatever there were mostly Australians and other cultures as well, so I think he has more of an Australian element or maybe be he just understands more than my mum does, he understands the differences more, so I don't know… probably four or five, could you go

CIS	CIM	CIF
		between four and five?
B1 I'd say both equally	B11 because Mum's worked with a lot of people who speak Spanish like in the Child Care Centre... I think that a lot of people that work there still maintain a lot of those values and they still spoke in Spanish so I think she wasn't exposed to as much	B12 Somewhere four, but not very Australian, I think he tends to understand a lot of the values but doesn't agree with them sometimes...I mean he inevitably picks up things.
B3 What I mean obviously a lot of their values tend to rub off on me as to my parents		B14 [exposure to Australian society] Yeah, yeah, so he's learnt to adapt to that, he's had to.
B3 I guess you find a lot of the time that you are stuck in the middle and you're always questioning both, your parents values and your friends values, and you end up developing your own set of values that is a combination of the two and which is frustrating because it never really, ... you never really mix with your family perfectly or friends perfectly, you never mix with your parents perfectly and there is always conflict between the two...		
B5 even like small things where your friends would be allowed to do certain things and your parents would think "No, that's a bit..." you know, "back in Argentina, kids your age wouldn't do that", you know, ... and you have that mix of ... you can't really say "Oh, my		

CIS	CIM	CIF
friends are doing that, why can't I be the same" and you can't really used that as a defence (laugh) because your parents said "Well, you're not … or "you have a different background this is how we …" and there is not much of a defence for that so… so you've always got that conflict between that you have different ideals and …		
B6 It's not all bad, I mean it can be a good thing as well, because you can … you are exposed to different things you can make up your own mind… and you can say "Well… no, well I agree with this but I disagree with that" and you form your own ideas, so it's not all bad, ….. it's like people who like to travel and they pick up things from different cultures, I mean it's a similar sort of thing… and you developed your own set of beliefs and stuff… but it's good and bad really.		

CIS	CIM	CIF
G1 Well, I've been living in Australian for…longer, for a longer time than what I lived in Chile, you know… 15 years I had probably full knowledge what has happened in the last 15 years, as with Chile I was only 12, and under those 12 you can have, good memory out of …9, 8 years, that's it, the first three years of your life you don't really remember…In many ways I do…I have a very strong leaning towards my Latin American background, but at the same time I do feel Australian, so I could said that's pretty much even.	G8 OK, well, to me she is more Latin American.	G10 I have to say 5, for my parents, my Dad and my Mum.
G2 Yeah, I've been overseas, and you feel both Latin American and Australian.	G9 You know, she spent most of her life in Chile, the way she is… definitely.	G11 Yes, definitely, both very much … leaning towards the Latin American culture, that's what they've got in them.
G5 like Latin American people, they have a very laid back attitude although it's a generalisation for when it comes to for example being on time, I like to be on time, I like to get my work done, if I say I'll do something, I like to put my best in what I do.	G10 I have to say 5, for my parents, my Dad and my Mum.	
G5 I think I've been influenced by the way people live here, especially in terms of getting to places on time, just doing the right things…little things, like you know, the environment, you know, picking up rubbish and putting it in the rubbish bin, like that.	G11 Yes, definitely, both very much … leaning towards the Latin American culture, that's what they've got in them.	

CIS	CIM	CIF
J1 I have to say both equally, because when I am outside with friends is more Australian because I am speaking in English but when I am at home is always Spanish and my culture stays around home but outside like my friends different nationalities meeting different people	J7 Mm… I've to say more Latin American than Australian.	J9 My father I would say both equally as well.
J3 Because when I am at home always speaking in Spanish but when I am outside with other people I don't speak Spanish and I don't speak it outside and sometimes I try bring Spanish and English together here because are more outside with friends, so…	J8 Because of her accent, she's got the accent, the way she cooks…	J10 When he works he has to improve his English skills, he usually he speaks more English than Spanish to me, he feels more comfortable speaking in English to me but sometimes he speaks Spanish, we both use the two languages to communicate to each other.
J4 I tend to use more English at home, sometimes no, when I grow up always was Spanish, sometimes is easier to speak English, because you always speak it, tend to loose more Spanish because you are more outside, away from home.		
J6 I've lost a bit my Spanish because over the years practice and stuff hasn't been good you know, because I 've been outside home, because outside is more English.		
M1 I would have to say, third on the scale both equally.	M4 I have to say Latin, Latin American	M5 Definitely number five, Latin American, more so than my mother.

CIS	CIM	CIF
M2 Well the South American side, well basically I was born in South America, my family is South American and the language, Spanish language, that's relating to the Latin American side	M7 where my mum is more adaptable, so … she is more comfortable and confident with the Australian English side of things, so am … but she is very much also patriotic as well.	M6 My dad more, well, he is very patriotic when it comes to … well, everything to do with the Uruguayan culture, and so forth.
M2 and my Australian side, well, I am an Australian citizen, …mostly I've done most of my education here in Australia,… migrating here and I got used to a new life style customs and culture.	M8 If you like, you know, that they love Uruguay and that they are not forgetting where they were born where they were raised and the family background and so forth so…	M7 Oh, just the people, and the language, and his social work groups and all that stuff,
		M8 If you like, you know, that they love Uruguay and that they are not forgetting where they were born where they were raised and the family background and so forth so…
P1 I would say 2 more Australian than Latin American	P3 Number 4	P4 Number 4
P2 Because I live in Australia, in Australia culture more than Latin American culture, South American culture. I am not so cultural oriented; you live what is expected to live here. I am not listen to Latin American music.		
P89 I think it is more in fact that I live here in Australia and …the only time that I'm South American is when I'm at home speaking to my parents.		

CIS	CIM	CIF
Inside home there is a little bit of me, but when I'm outside I don't feel that strong…		
P93 Yes, because I live here, I went to school here…		
P94 [influence of history and parents] Yes, you can say that.		

APPENDIX M

FULL DATA MATRICES FOR DOMAINS OF THE QUALITATIVE ANALYSIS

Domain 1: Three main influences on overall ego identity.

Emerging themes	Ego Identity Status	Quotes	Number of young people
Family	M	P65 My family	4
	F/D-F/D	B59 …Yeah I mean, that's something that they definitely they have… I think it is very much 50-50. Like it's …. I think that goes equally you always pick up things not just from your family but your friends, friends have a huge influence in what your interests are and… what your dreams are, that's something like I definitely noticed in the past few years where I think a lot of my friendship groups change and that's changed the way I grow up… So I think there is the two sides… yeah…they just influence everything from your personality to what you expect from other people to, your aspirations in every facet of life pretty much.	
	F/D-F/D	G67 I guess…what's around me, surrounds me influences me, finally people, people when they started my career, musicians, I have friends in music, now that I wonder about, that's how I learnt a lot about them too. What else… in terms of what's around me… it's hard to say apart from the family, because really, if you think about it you do bring the values from your family towards you and what you do, just the way you are. Three major aspects of what's the influences or the factors…	
	F-F	M60 My family	
Friends	M	P65 I said parents, my determination. School, interpersonal skills, more interaction with society, different people, different cultures, different people I see kind of friends is more family sort of relationship where is more of a… like my parents, more caring, you can just be yourself and…	4

Emerging themes	Ego Identity Status	Quotes	Number of young people
	M	J65 Like friends, I've experienced a lot of things with them going out, like meeting people, meeting girls…laughter, loyalty, memories that you know them when you are little kids and grow up together.*	
	F/D-F/D	B59 , friends have a huge influence in what your interests are and… what your dreams are, that's something like I definitely noticed in the past few years where I think a lot of my friendship groups change and that's changed the way I grow up… So I think there is the two sides… yeah…they just influence everything from your personality to what you expect from other people to, your aspirations in every facet of life pretty much.*	
	F-F	M61 My parents, my family, my friends a s part of social factor, my culture, The Latin American culture, the schooling what I have learned from that, pursuing a career/study, further study…I think that's all*	
Cultural elements such as music and sport	M	J66 Sport always been there for me, always improve in my sport, met a lot of people through sport, soccer, and I always found that I am good at a lot of sport and that make me feel better.*	4
	F/D-F/D	B62 Yes, just learning in general I think, I don't know, I like to read a lot and I think that influences everything, I mean I really like, really like to read about different cultures yes, you pick up things from everywhere I mean, just reading is one thing that's influenced me a lot and funny you don't always… you read things you disagree with and yet… you read… yeah… it's a big thing that you're exposed… once again like at home I get exposed to Latin American culture and outside I get exposed to Australian culture and then just… you read and get exposed to things that are completely distant from whether they've been fiction or science fiction and you pick up things from that and I think you learn to put yourself in others peoples shoes a little more and … try different things that they would experience. I think…other factors my music is a big thing for me, whether that's playing music or … playing music I guess expresses a lot and makes you… more in touch with what your feelings mean and that's just listening to music… I think it is quite similar to reading you listen to the lyrics and … *	
	F/D-F/D	G68 Yeah, they're influencing me… I enjoy doing music with them so that's brought out more music out me. That's one of them…	

Emerging themes	Ego Identity Status	Quotes	Number of young people
	F-F	A51 One it has to be the music. Pretty sure the music will be in my life forever. I'll always like it, and I always play with my Dad. And when we play in a group, candombe, it is fun.*	
Involvement in learning and education systems	F/D-F/D	B61 I think … funny, with me I guess, funny because school influences you a lot… *	2
	F-F	M61 My parents, my family, my friends a s part of social factor, my culture, The Latin American culture, the schooling what I have learned from that, pursuing a career/study, further study…I think that's all *	
Living in a multicultural society	M	P65 I said parents, my determination. School, interpersonal skills, more interaction with society, different people, different cultures, different people I see kind of friends is more family sort of relationship where is more of a… like my parents, more caring, you can just be yourself and… *	2
	F-F	A53 Probably, I would like to do that it wasn't as hard…. as I am living in the West, I got a lot of friends from overseas and that would make it easier, my best friend his mum is Croatian, similar background it would make easier to understand what are you going through I guess living in the West which there are a lot of people from over the world would make it easier if you would be with all Australians, it would be more harder.*

A54 Because you sharing a common ground like parents thinking in the same way.

A56 I see, I hear that a lot of Australian parents don't really care as long… I'm not saying that everyone is like that. Just here with people from different countries make a lot of easier

A57 Yes and the way I relate to them, a lot of easier to become friends, because you can share things, how your parents are, they way they relate to you, | |
| Influences of media and peer group pressure | F/D-F/D | G69 It's just… I never really thought about it… what would be the the three major factors that influenced me to be who I am… it's hard. I guess there must be the other factor… and I guess in a way what's surrounded me I guess the society around me, which it is the outside you know, what you see on the TV what do you see around influences you the way we dress, the way we look, the way talk, you know, | 1 |

Emerging themes	Ego Identity Status	Quotes	Number of young people
		sometimes I think we do you know… little things that influence the way we are… shoes looking certain way, I guess these is influencing you, they get into us without even us realising about that, things when using computers and internet, something that's around and you use it, music is something that's around me, all those things. G70 Of course, we always stopped to certain things that might be around me, you could be surrounded by people, I'm not saying that I am, people who do drugs or whatever, and then of course, you have a choice, you do it or you don't…but… we can be influenced by friends like to go out and party all the time, but yet, we don't so …of course there has to be some kind of filter and… you need to balance what's right or wrong.*	
Religion	M	J67 I always pass down, like to pray whatever I need you; if I need help I've been taught to pray to God to help me.	1

Domain 2: Nature of cultural identity for the young person.

Emerging Themes	Ego identity Status	Relevant Quote	Number of young people
Cultural identity depends on country of residence	M	P2 Because I live in Australia, in Australia culture more than Latin American culture, South American culture. I am not so cultural oriented; you live what is expected to live here. I am not listen to Latin American music.	2
		P93 Not so much strong but... Spanish you have food listening to music that Mum's listening to it, but it's not something in me. I don't have South American CD like it now; do you know what I mean? When I'm at home before I used to because it was what they did, but it is not something that's..I continued	
	F-F	M2 Well the South American side, well basically I was born in South America, my family is South American and the language, Spanish language, that's relating to the Latin American side and my Australian side, well, I am an Australian citizen, ...mostly I've done most of my education here in Australia,... migrating here and I got used to a new life style customs and culture.	
Mixed cultural identity relating to family and to peer group outside the family	F/D-F/D	B1 I'd say I am a real mix I have to say, because I mean… especially because all of my friends, none of them speak Spanish so I had a real influence from that. But at home my (wish?) still I mean my parents (threw) that to a certain degree, but it is still very much I'd say both equally	2
	M	J1 I have to say both equally, because when I am outside with friends is more Australian because I am speaking in English but when I am at home is always Spanish and my culture stays around home but outside like my friends different nationalities meeting different people	

Emerging Themes	Ego identity Status	Relevant Quote	Number of young people
Depends on cultural elements important in life.	M	P89 Yes, just I don't see it as… for me it could be a lot of… I think that a lot of things…yes, I think it is not just one thing…	4
	F-F	A2 Basically I'm both. I've grown up obviously, and my parents were born in Latin America…their tradition, like the food we eat, basically sort of music, I mean, el candombe, which is a drum base Latin American music.	
	M	J3 Because when I am at home always speaking in Spanish but when I am outside with other people I don't speak Spanish and I don't speak it outside and sometimes I try bring Spanish and English together here because are more outside with friends, so…	
		J4 I tend to use more English at home, sometimes no, when I grow up always was Spanish, sometimes is easier to speak English, because you always speak it, tend to loose more Spanish because you are more outside, away from home.	
		J6 I've lost a bit my Spanish because over the years practice and stuff hasn't been good you know, because I've been outside home, because outside is more English.	
	F-F	M2 , my family is South American and the language, Spanish language, that's relating to the Latin American side	
Development of own set of values regarding cultural identity.	F/D-F/D	B3 What I mean obviously a lot of their values tend to rub off on me as to my parents… I guess you find a lot of the time that you are stuck in the middle and you're always questioning both, your parents values and your friends values, and you end up developing your own set of values that is a combination of the two and which is frustrating because it never really, … you never really mix with your family perfectly or friends perfectly, you never mix with your parents perfectly and there is always conflict between the two…	1

Emerging Themes	Ego identity Status	Relevant Quote	Number of young people
Parents difficulties to adapt to Australia and let the adolescent to grow, integrate within the Australian culture.	F/D-F/D	B5 I obviously spend a lot of time with them … and there is always lots of little things where you know … even like small things where your friends would be allowed to do certain things and your parents would think "No, that's a bit…" you know, "back in Argentina, kids your age wouldn't do that", you know, … and you have that mix of … you can't really say "Oh, my friends are doing that, why can't I be the same" and you can't really used that as a defence (laugh) because your parents said "Well, you're not … or "you have a different background this is how we …" and there is not much of a defence for that so… so you've always got that conflict between that you have different ideals and …	1
Depends on the integration of practical aspects of the Australian society	F/D-F/D	G1 Well, I've been living in Australian for…longer, for a longer time than what I lived in Chile, you know… 15 years I had probably full knowledge what has happened in the last 15 years, as with Chile I was only 12, and under those 12 you can have, good memory out of …9, 8 years, that's it, the first three years of your life you don't really remember…In many ways I do…I have a very strong leaning towards my Latin American background, but at the same time I do feel Australian, so I could said that's pretty much even.	1
Depends on early childhood experiences/memories link to Latin American background	F/D-F/D	G5 Well, I'll give you a typical example… like Latin American people, they have a very laid back attitude although it's a generalisation for when it comes to for example being on time, I like to be on time, I like to get my work done, if I say I'll do something, I like to put my best in what I do. Unfortunately, a little, like people… seem to be very laid back attitude towards things, I think. I think I've been influenced by the way people live here, especially in terms of getting to places on time, just doing the right things…little things, like you know, the environment, you know, picking up rubbish and putting it in the rubbish bin, like that. I guess from what I see, from what I see, from what people tell me… it doesn't happen much in South America, so… I haven't been there for the last 15 years and it's hard to remember.	1
Depends on parents sustaining the Latin American background/history within the family	F-F	A3 From South America, I've been doing that for a lot of years and yeah, growing up and my parents being Latin American, that's what I grew up with. That's what makes you feel more Latin American inside	1

Domain 2: Nature of cultural identity for mother

Emerging Themes	Ego Identity Status	Relevant Quote	Number of young people
Depends on family values and upbringing history and internalisation of cultural aspects.	F/D-F/D *	G11 Yes, definitely, both very much … leaning towards the Latin American culture, that's what they've got in them.	3
	F-F	A7 I couldn't say that more than Australian Latin American way… I don't know, their way of living, how they've been brought up over there, probably they have changed the way the parents were. Definitely more Latin American than Australian.	
	F-F *	M8 If you like, you know, that they love Uruguay and that they are not forgetting where they were born where they were raised and the family background and so forth so…	
Depends on being patriotic as well as feeling confident and comfortable in adopting mainstream aspects into their life	F-F *	M7 Oh, just the people, and the language, and his social work groups and all that stuff, where my mum is more adaptable, so … she is more comfortable and confident with the Australian English side of things, so am … but she is very much also patriotic as well.	1
Cultural identity depends on the level of exposure the mother has to the mainstream workforce.	F/D-F/D *	B11 I think my Dad because he, …because Mum's worked with a lot of people who speak Spanish like in the Child Care Centre… I think that a lot of people that work there still maintain a lot of those values and they still spoke in Spanish so I think she wasn't exposed to as much…	1
Depends on length of residence in Latin America	F/D-F/D *	G9 You know, she spent most of her life in Chile, the way she is… definitely.	1
Depends on cultural elements important in life.	M *	J8 Because of her accent, she's got the accent, the way she cooks…	1

Domain 2: Nature of cultural identity for father

Emerging Themes	Ego Identity Status	Relevant Quote	Number of young people
Depends on family and upbringing history and internalisation of cultural aspects.	F/D-F/D *	G11 Yes, definitely, both very much ... leaning towards the Latin American culture, that's what they've got in them.	3
	F-F	A7 I couldn't say that more than Australian Latin American way... I don't know, their way of living, how they've been brought up over there, probably they have changed the way the parents were. Definitely more Latin American than Australian.	
	F-F *	M8 If you like, you know, that they love Uruguay and that they are not forgetting where they were born where they were raised and the family background and so forth so...	
Depends on cultural elements important in life.	M	J10 When he works he has to improve his English skills, he usually he speaks more English than Spanish to me, he feels more comfortable speaking in English to me but sometimes he speaks Spanish, we both use the two languages to communicate to each other.	2
	F-F	M7 Oh, just the people, and the language, and his social work groups and all that stuff, where my mum is more adaptable, so ... she is more comfortable and confident with the Australian English side of things, so am ... but she is very much also patriotic as well.	
Cultural identity depends on the level of exposure the father has to the mainstream workforce. More expose/familiar to mainstream values	F/D-F/D	B11 ..., where Dad worked in a big Australian Company and whatever there were mostly Australians and other cultures as well, so I think he has more of an Australian element or may be he just understands more than my mum does, he understands the differences more, so I don't know... probably four or five, could you go between four and five?	1
		B12 Somewhere four, but not very Australian, I think he tends to understand a lot of the values but doesn't agree with them sometimes...I mean he inevitably picks up things.	
Depends on patriotic sentiment	F-F	M6 My dad more, well, he is very patriotic when it comes to ... well, everything to do with the Uruguayan culture, and so forth.	1

Domain 3: Family conflict and cultural values.

Emerging themes	Ego Identity Status	Relevant Quotes	Number of young people
There is an acceptance of parents' control/rules in order to avoid conflict and maintain harmony within the family	M	P24 I guess they'll be probably more protective… P43 No…just what they said you have to do. P44 No because, it was too late for them to wake them up, it was never like a proper excuse, just… P47 I just accepted it. I didn't question it. It was always easier if you don't know any better.*	2
	F/D-F/D	B43 I think that I was saying before with the whole… just the individual thing, sometimes I like to be able to do things just on my own, just on the spur of the moment be able to say Oh I'm going to do this one, just make up my own mind sometimes, whether my parents have quite a strong hold of what I can or can't or what… and it is quite restrictive I think… Have friends who do a lot of other things they are more into than I am, and … and…That's something you know it restricts you in a lot … and … restricts you in what you can do with your time and with your life, and that's something I think that's one major thing that we tend to differed whether it that be … you know, things like study or work or anything like that or general interests and things like that there's definitely conflict there. And I think… yeah … that's something that is very difficult, very difficult to cut through. A lot of the time I like to be far more independent that what I am… but… yeah, I think a lot of the time I think, "well may be it's just not worth it bringing up all that differences in values and all that sort of things.* B46 My parents appreciate education a lot more… and not … yet just looking at my friends as well you know. I've been bringing friends to home I think, they tend to analyse when they come in the door and if they … you know, analyse what their values are like, and that sort of thing and … you say god…or you know, I guess that's I guess that they can't help that, and anyone that sort of tend to side me on some sort of values they tend to fight more than friends that are a bit more on their… yeah… but… just … I think sometimes, just in general things like just going out … and …and…sometimes just, just doing things, everyday things that … my Dad I think he's very	

Emerging themes	Ego Identity Status	Relevant Quotes	Number of young people
		much… he insists on knowing a lot about what you do with your life, just everyday things that in other families I might say that to my friends you have to ask your parents or… oh… your parents know about that? My parents don't know anything about that sort of thing; they don't care more to the point. And… yeah… it's very different…occasionally I might have conflict with friends as well, and that makes sort of …. close friends… and they say you should be more independent, you should be able to do to do this and that, you shouldn't have to rely on your parents any more, you're old enough to make up your own mind and you end up saying but you don't understand, it's a different culture, you can't compare. Yeah, it is difficult to explain to people why you can't… just because it's different, it's a different culture and there is different expectation and …just sometime is difficult when your friends just are able to do a lot more basically things that they can experience a lot more and you can't do may be until later on your life because you got …you have other things that you do, it all comes down to spending more time with your family and … and… everyone been much more closely knit… there are benefits and disadvantages, there is nice because I recognise that I have much more support from them than what my other friends do, For example, there are extreme situations obviously, but one of my friends that had lots of problems with families, with boyfriends, or whatever, and has never told her parents about it and she's quite severely depressed and nothing, her parents have no idea that she's been suicidal and her parents just wouldn't have a clue, because they are just so distant, very very distant and that's completely different in our family, everyone seems to know everything about everyone else… that's very different and in that sense it is really good.

J36 I can tell you that there is a difference between cultures in Australia culture and Latin American cultures, Australian that the parents of Australians they tend to care less for their children, that Latin American parents has been more strict in certain things. | |
| | M | | |

Emerging themes	Ego Identity Status	Relevant Quotes	Number of young people
Young people need to be more accountable to parents particularly regarding return time to home and where about	M	P25 Like I wasn't allowed to do what I wanted…just go out and them not knowing where I was… P27 I think it was more about that I have to be home by certain time when I was 18, so even now in Australia you can pretty much do whatever you wanted, I still couldn't, I still had to be home by 12:30 or 12 whatever time mum wanted.*	2
	M	J37 I remember being more younger like I wasn't allow to be out as much as Australian kids would be, because their parents don't really care what time they come back, my family always want me back a certain time and if I didn't if I came late I got into trouble, that is a big difference between Australian and Latin American cultures. J40 General, like coming home no too late, just like to know where your kids would be is another rule and……*	
No conflict in the family a non integration of any new values or modification of existing family values	F/D-F/D	G39 No, I don't think so, it's a tough question, because I don't think my parents have been influenced by the Australian values, you know…because they were brought up in Latin America, so they were brought up with those values anyhow, that's… and the values that they have were I guess, they were not much different from what they've got here in Australia, not that I know of, anyhow…I don't know how much more I can answer the question. G41 I don't think my parents have been very opened minded, towards things here in Australia, they …got used to I guess, I don't think there were many differences in that sense you know.*	2
	F-F	G44 [talking about values] Do you know what I mean? As in just been to us, and the family, the values I learnt, to have respect to all people and things like that and…so called common things.	

Emerging themes	Ego Identity Status	Relevant Quotes	Number of young people
		A29 I guess they sometimes they probably they choose to ignore them.* A30 And follow their own way. And sometimes they accepted them, and they continued their own way.*	
Internal conflict depends on low integration and understanding of mainstream elements of the society in which the family is living in as well as the lack of understanding of family cultural values and cultural expectations on the young people by their peer group.	F/D-F/D	B23 I think that… Mum because she hasn't adapted as much, sometimes she finds a little difficult to understand where I'm coming from sometimes, where my friends are coming from as well, she … B46… my Dad I think he's very much… he insists on knowing a lot about what you do with your life, just everyday things that in other families I might say that to my friends you have to ask your parents or… oh… your parents know about that? My parents don't know anything about that sort of thing; they don't care more to the point. And… yeah… it's very different…occasionally I might have conflict with friends as well, and that makes sort of …. close friends… and they say you should be more independent, you should be able to do this and that, you shouldn't have to rely on your parents any more, you're old enough to make up your own mind and you end up saying but you don't understand, it's a different culture, you can't compare. Yeah, it is difficult to explain to people why you can't… because it's different, it's a different culture and there is different expectation and … just sometime is difficult when your friends just are able to do a lot more basically things that they can experience a lot more and you can't do may be until later on your life because you got …*	1
Parents assumptions that external world can lead people to do bad things	M	J47 Yes, a lot of time they can jump into assumptions. J48 Sometimes they make me very very angry when they assume that I've been doing something bad when the truth is that I haven't, usually I am telling that they don't have to assume that just ask me and tell you the truth.*	1
There is no conflict within the family by encouraging Latin American values	F-F	M44 Yeah, Um … not really, they've basically, they've encouraged both but they always had the focus more on the South American, the Latin American. mm… they've always maintained … that South American culture prioritised, only because our tradition and values, the old fashioned way,	1

Emerging themes	Ego Identity Status	Relevant Quotes	Number of young people
without hindering integration into the mainstream Australian society		what constitutes family and all that stuff so … but then at the same time they've always encouraged me and also my brothers, to become a part of the Australian society as well because this is our new country, and we should make every effort to feel comfortable with that, and understand the Australian society, and their way of living… yes… I said no really, They haven't said "no, you shouldn't be a part of", "you should just be South American and that's it and you should stick with South American or Latin people" and…. *	

Domain 4: Parental help and cultural values

Emerging themes	Ego Identity Status	Relevant Quotes	Ego identity Status
Parents' help through maintaining an open communication	M	P49 Supposed they listened in other ways but not just in that sort of scenario.	4
	M	J46 When they've noticed that I've been changing they try to talk to me, the have say keep your self out of this out of that, just letting me know what is bad outside the world, always trying to keeping me outside bad people trouble. They always talk to me.*	
	F/D-F/D	B25 I think Mum is a very caring person, very kind, more so compared to a lot of other mothers I know…she is… much more caring, she tends to be much more interested in what I do, in what …how I'm feeling and there are the things that a lot of my friends never received… and that's different…she's very open, and I guess in a way that's made me very open as well…um*	
	F-F	A34 Argue between us and we discuss as a family together, …those are the main values of my family.*	

Emerging themes	Ego Identity Status	Relevant Quotes	Ego identity Status
			3
Parents provide financial and emotional support to young people in order to achieve life goals.	M	P50 Just in other general things, like supported me in what say, in my career, things like that, but in other aspects they didn't.	
		P53 Yes, just my studies, just other general support, financial support…	
	M	J49 They have been always very supportive about my soccer, they feel that is the best thing I've been in and they always encourage me. In my soccer, supporting me in every game and come to see me in every game*	
	F/D-F/D	B48 You can think it in terms of education and careers and that sort of things and you find that most Australian families are really not too fussed about what they do as long as they enjoyed it, it's their decision, that sort of views that you can do what ever you want and it's not really their problem… I mean you always have variation in the parents that care a bit more, but people say that look I had people that I know they said you're eighteen - out. And that's something I don't think you ever see in my family, I don't think it will happen so and the whole thing that they pay board as well they live at home, that's something that my… always said I don't understand how they can do that because Dad used to know the families through work and he hear about it how they talked about those issues and he didn't understand how everyone was so distant and no one knew anything… he find that really hard to understand I remember. So there's work and all that sort of thing, I guess also in …just the family responsibilities you know, there is a certain amount of time and issues spent with your family, certain things that you should do with your family and…just…yeah, I mean things like that which I guess Australian families don't get about as much it's one of those things that I'm sure when you're younger once you reach certain age sort of left very much up to you and do what you want to you know and …there are not as many expectations I don't think, at least in the families I know of …obviously I don't know what others do, but…there is definitely a difference in that… and …I don't know because just in general I think there seems to be more expectations from the family and I think…*	
		B57 I think as I said before Mum's quite caring and she tends to think a lot about others and I think that's something that I… I think they tend to listen a lot more than a lot of other parents I see that they don't really… they don't take much interest I think and I put that as something I would take with me and…just I guess, talking more and …encouraging and giving that emotional	

Emerging themes	Ego Identity Status	Relevant Quotes	Ego identity Status
		support I mean, I still think of the family that's incredible important just I think…I think in ways of going about that, some people can go a little bit over the top… and that's I mean is not something my family would think I have a lot of friends that their families come from other different cultures and … they enforce it even more so than my family you think it is a little bit extreme and so you think of ways of going about that, you can still have a family unity without going over the top.	
Maintaining respect for themselves and others.	F/D-F/D	G48 I guess the way they've brought me up has helped me to deal with… with what's around me…the influence around me, if you want to call it the Australian society or the beliefs… Just little things, you know, to be respected to other people, and one another or little things, family values that you learnt at home would help you to deal yourself in the society. Just in general I guess. Beliefs, in terms of beliefs, because I've brought up here still my influence is very much strong towards the Latin culture, I feel an equality in that sense, just to give you an example, I don't very much follow the Australian rules footy or cricket for example, I guess because you know, I was brought up in Latin America, with soccer you know, little influence if like that I guess, I don't know whether they can help me or not, because… the way I've been brought up.*	2
		G49 How do I deal with things in life, at the moment the family's values of course, because they've taught me to be respectful, they've taught me to be respectful towards other people, family, and things like that.	
	F-F	A33 I think it is probably to respect one another.*	
Closeness and togetherness of the family	M	J50 My parents have been very close, always like to have family BBQ's, go out for picnic or stuff like that, this is the way to bring the family together. Is a way of keeping the family together.*	1

Emerging themes	Ego Identity Status	Relevant Quotes	Ego identity Status
			1
Emphasis of cultural identity without hindering integration to Australian society	F-F	M46 No, there have never really been that it's like this and this is how you should think and this is how you should be …they've always communicated that, especially my mother, she'd communicated that quite well that we are South American, no one can change that and we shouldn't change what we are and where we come from and where we were born, but at the same time you are in Australia and we are Australian citizens and we should learn to be a part of that as well so …. I don't think there is a major difference M52 Basically it was through communication. They told us, they talked to us, focussing on their own experiences…..should be together as a family. They always gave support to us, support between each other. I am not sure about this question because it was gradual. M53 Yes…. The encounter with the Australian society happened gradually, I don't remember a big gap. It happened gradually	

Domain 5: Cultural identification and overall sense of ego identity.

Emerging themes	Ego identity Status	Relevant Quotes	Number of young people
Latin American culture has influenced occupation, relationship and healthy life styles areas of young people's overall ego identity.	M	J53 I don't know, just how we like to be clean, maintain good life style, to be healthy….	3
	F/D-F/D	B55 …Very difficult… I mean the same as I was saying before, the mixture and develop your own set of values that which I guess end up for me personality become your beliefs are and how you act towards other people… It's hard to really sort of summarise..	
	F/D-F/D	G54 I guess having the influences of both cultures has been very important in what I do musically, in the way I express that… you know, like I was saying a minute ago how I can write in English but I still have a Latin feel into it, I guess that's how important it is something that comes out in what I do. G60 I guess I express those influences through what I do, some people might express it by dancing Latin dance, I express it through what I do, doing music, because what I've chosen as my career so I guess that's how I can express it in that sense, may be somebody that works in an office, might say "oh well I listen to Latin music, or I dance or we have parties at home… or we have barbeques" you know what I mean. And I express it through what I do, that's what gives me that window of expression.	
To be comfortable in feeling emotional attachment/connection to others,	M	J55 Yes, make me feel comfortable to talk to other people, to be friendlier. J54 I feel like my culture is very outgoing, that there are a lot of friendly people in our culture, like they like to talk to people, meet people and they are always friendly it is something I've noticed.	2
	F-F	A42 … I feel that when the family is around me I feel comfortable, like I feel I'm a warm person,…	

Emerging themes	Ego identity Status	Relevant Quotes	Number of young people
		A43 I'm not afraid to share my emotions, feelings and expressions, I like to help out people, and basically taking care of others.	
Exposure to different experiences which promotes more independent decisions	F/D-F/D	B56 Yeah I mean, without the background that I have…I wouldn't be who I am now, and I wouldn't have the same view of life… that… I think it is a good thing that sort of thing, that I had that experience get to see the two points of view… I spend time, a lot of time with a lot of my friends' families as well and you get to know … and you see how different the cultures are and you pick up the good points from both and you combine it…yeah, I think it is nice, and sometimes allows you to evaluate… I think if you are exposed just to one I think you just pick up most things but when you got the two, you analyse a lot more that you would otherwise, I think it makes you think a bit more independently and say Oh well I like this but I don't like that… make up your own mind later on when you have your own family I like to use most of the values little things that I've been brought up this way but I also like this and you can combine and find your own ways.*	
Sense of pride	M	J52 I feel privilege that I have this culture, because looking at Australians like I feel that this culture is better in a way, I wouldn't change this culture for anything, because I am proud of it.	
Encouragement to do your best	M	P63 Yes, and always give it a shot.	1
	M	P62 I think I believe always doing your best; always giving 100% doesn't matter if you fail as long as you try.*	
Strong ways of expressing opinions	F/D-F/D	B26 …I think with my pa… I think with a lot of Latin Americans, there are a lot more … they don't … Is not that they argue more but they discuss more, they discuss in a loud voice, I think that's something I had as well… and I think my friends find that I'm a bit opinionated which it is fine…(laugh)	1
		B27 Yes, for sure. That's a cultural thing. I have strong views on pretty much anything and everything… and that's just something I found from… Dad and I argue on absolutely everything politics or driving or…*	

Domain 6: Latin American culture influences on overall sense of ego identity.

Emerging themes	Ego identity Status	Relevant Quotes	Number of young people
Identification of specific cultural elements such as: language, food, dance and sport	M	P93 Not so much strong but… Spanish you have food listening to music that Mum's listening to it, but it's not something in me. I don't have South American CD like it now; do you know what I mean? When I'm at home before I used to because it was what they did, but it is not something that's..I continued.	3
		J11 Like me being Latin American make me feel good, because a lot of people when I say that I am Latin American they go ahh, like and advantage being a Latin American, the dance the way the culture is like is very nice the language the way people speak. The ways people dance always come in a conversation when I say that I am Latin American.*	
	F/D-F/D	J15 Like, soccer, traditional food..*	
		G4 I guess you tend to feel more Australian in the language side of things, how do you speak, just the way I think basically has been influenced Australian, my years living in Australia. A Latin American… I feel more Latin American in a way because obviously of my parents and I'm surrounded by that cultural background, sometimes we speak Spanish… you know… it's just, it's in me you can't get rid of it you like it or not. It's just…	
		G18 In terms of the way I am, just for what I do for living of course, it has influenced a lot, because everything that I do I have the Latin influence, whether I like it or not. Just the way I speak, I still got my accent, definitely, it has a very strong influence.	
	F/F	A12 Well, definitely the music, I'm into music now, Latin, I play piano now and I really got into music because of the Spanish around me playing … my Dad started	

Emerging themes	Ego identity Status	Relevant Quotes	Number of young people
	M	with me with the drums, I have the rhythm in my head, from then I play some instruments like saxophone, trombone.... basically is... the music definitely comes from the Latin American... A14 I don't know... I've seen that ... a lot of Australian are not into music probably, like into playing music, I see Australians are into sports, their parents encourage the children to do that. And I don't know, I like it. M11 Well it would have to be definitely the culture. What I learnt obviously from my parents, the language which is very obvious, maintaining the second language, and ... socially as well. M16 That also pretty much relates to the language. M19 We took the language, and the people... music and ...social interactions with Latin Americans, a way of life mainly to do with the culture... M47 Um... like as I said they do maintain their, you know, you know, we should sort of prioritise with the Latin-American culture and the language, "don't loose your language, because of the Spanish language it's always going to be helpful and it'll come in handy and you pass it on to your children" and so forth... so but that is not in the negative way to the Australian culture or society	
Notion of family unit and collectivism emphasis in young people's life	F/D-F/D	J19 Because most of my relatives are overseas, just like my family is pretty limited here but overseas is unlimited because is a lot, plenty of my cousins over there.. I love to visit my country again, see all my cousins. B7 issue of the family unity, seems to be more defined in Argentina or I guess	2

Emerging themes	Ego identity Status	Relevant Quotes	Number of young people
		Latin in general, here everyone is more individualistic and that's certain a struggle I think …especially now, that I am entering my twenties and most students I know they are detaching themselves and there are a lot of students I know they are living out of home, they are doing whatever they want themselves where I am still very much … but my friends don't understand how my parents still do have a hold of my life where everyone else is very much independent and they do their own things and they don't really have to tell their parents where they are going or what they are doing they just do it, you know… Two completely separate things… I don't think either side understand where the other is coming from.*	
		B16 I think … I think mainly…what I was saying before about the culture here being very much more individual and it tends to look out for yourself more than anything and then everyone else comes second to you… that's something …that's not with everyone but in general that tends to be the way people act and that's you know, they themselves come from a different culture and they pick up their own whatever but …I think that's one thing that I tend to differ I guess even though I still can't … conflict it is…of a difference in values mostly pick up a lot you know, in the sense of I guess the family unity a little bit and just… I think also…I guess there is the language as well…	

Emerging themes	Ego identity Status	Relevant Quotes	Number of young people
Positive attitude to life and enjoyment of life event	F/D-F/D	G17 I try not to worry about too many things, I'm not saying that I discard them or forget them, but it's hard to explain, when you got it in, it's not going, you can't get it out of your system.*	2
	F-F	M23 And yeah, like we just even though there is a lot of problems economically it doesn't get to people as much as…that's what I hear even though they are going through a bit of crisis in lots of parts of Uruguay doesn't interfere… still having a bit of fun.*	
Ability to express themselves freely and naturally.	F/D-F/D	G23 So it's just something that it comes in me. It's like if I got a friend who… and I have a soul kind of background, they'll do…are big music right, and I, because I got the Latin background it just comes in me to do the Latin feel of the music and that's what I really feel and just comes out naturally.* G26 Definitely, definitely, the rhythms.	1

Domain 7: General parental influences on overall sense of ego identity.

Emerging themes	Ego Identity Status	Quotes	Number of young people
Parental love, care, respect for children set up models of self regulating behaviour, work/occupation areas and interpersonal relationships.	M	J42 When are out with my friends always thinking about my family if just say no, for example when I was young and someone say to wants to do something bad I say no, for example when I was young and someone say to smoke I would think about my family and I would say no I don't want it. Every time something bad comes up I would think of my parents. J43 Sometimes it was hard, but my friends usually coming from the same views as me, but there were another people when they did bad thing I would say no and I would think about my parents, those people are a bad influence. J58 I've always admired my parents, I love then and always fell loved by them, how to act to people, how to act in situations, how to look after my self, how to treat my brothers, how to treat other people, general things. J59 I said hygiene, keeping a stable mind, no letting people to influence in the wrong way.*	4
	M	P71 I guess just the warmth and the …I am a very affectionate person, and I think it is probably because my parents always showed affection for me.	
	F/D-F/D	G61 Definitely, definitely… As I was saying before, you become a reflection of what your parents are, the music returns funny enough, follows the music. That is a little a bit of a shock because my Mum had certain differences when she was younger, but my Dad… he played the violin, but he gave up on it… or may be the violin gave up on him (laugh). So, yeah…, definitely you know, just the way I am you know, like just as I was saying before just being little things like courteous to people, certain respect to the young and the older person, just in general, having that respect for one and another, the closeness, as well in friendly, there are many types of saying hello to people, that sort of stuff you know. They've also told me	

Emerging themes	Ego Identity Status	Quotes	Number of young people
		such being professional, doing what I do, being responsible about the things that I do, that I got from them as well, that's what they taught me… it's something that has grown on me because of that, just the influences.*	
	F-F	G64 You know, just like being, just this personal values towards people, closeness of course, I have a family, I'm close to my family, and that's what I've been trying to be loving, and to be caring and that sort of thing that's something that would jet me up towards I guess in the future. For the time been, I guess… bringing me up in the way I am in certain things, in the professional things that I do, being punctual and respectful, that sort of thing that they've been giving me, have been shaping as a person too. In terms of what I'm choosing for a career, as I said they have shaped me towards that way, they were opened minded, and very supportive towards what I was doing they said "Look, you do it, you want to become a musician. A20 I see Uruguayans are to one another more friendlier, that's for instance when they say hello, they say hello back to you, the Uruguayan and South American people are very friendly people, they get along, they're inclusive. Now that's what I think has shaped me in that way…That's given me a lot of respect I guess	
Encouragement and determination to achieve goals.	M	P69 I guess, it's just a guess not giving up if you really, really, really want it, like to get into Uni I had to do a … I didn't get into Uni straight from high school, so I actually had to do another course to get into Uni, so I guess my determination helped me to get through it and get to what I want basically… so if I wasn't persistent enough I probably wouldn't be…*	3
	F-F	A48 Always encouraged me to do my best. My Mum and my grandmother especially at school, always pushing to do my best… I wouldn't be doing engineering now if it weren't for my Mum, especially my Mum, pushing to be my best, being proud. Hopefully I would be graduating in two years. My Dad would be an example, like his Mum my Grandmother has encouraged him.*	

Emerging themes	Ego Identity Status	Quotes	Number of young people
		A50 My Grandmother has always asked how I've done at school, wanting to hear that I'm doing very good, always encouraging as well as my Mum.	
		A55 I see that they are wog parents they are more strict with the kids, they want them to do well at school,	
	F-F	M57 In the way I have been brought up, taught my parents my family, no just my parents, my uncles, aunties and cousins. The family is very important, is good.*	
		M58 mm.. I Think this question is similar to the one before..yes…they play a major part in my life.	
Parents' flexible attitude towards Australian values promoting integration of mainstream values on young people.	M	P74 May be could be a cultural thing… They've been more flexible towards me that what they've been with my sister.	2
		P77 May be because they didn't know about Australia and growing up I guess, they were a bit scared. There are four years between my sister and I.*	
		P78 Yes, so when it came to me, four years after, I guess their views changed or…	
	F/D-F/D	G64 In terms of what I'm choosing for a career, as I said they have shaped me towards that way, they were opened minded, and very supportive towards what I was doing they said "Look, you do it, you want to become a musician"*	

Emerging themes	Ego Identity Status	Quotes	Number of young people
Nurturing aspects are taken from the relationship with the mother	M	J60 Always to speak in polite way, and always respect the other person no matter whom the person is.	2
	F/D-F/D	B33 And with Mum… I don't know, there hasn't been much I had to say as far as interests goes come from Mum, I think from Mum is more a personality.	
		B34 May be just… thinking about other people over myself sometimes, I guess that's something I got from Mum but … Dad more the interests and …yeah… more… we tend to talk about other things that never touch the more personal things.*	
Father provides means to contact and connection to the external world	F/D-F/D	B31 May be a little bit not… Dad's interests … Dad his interest now, or his interests when he was younger?. I think. He used to be quite interested in music and then …he…that's …I picked it up from there and now that's become my main pastime, so I guess that's one thing… But other than that… I mean I don't know… he's had a lot of other on interests that I haven't really shared by computing (laugh).	1
		B32 No, not specifically just music in general, I have a very wide parade music that I like… and I play a lot of music as well and have been from a very long time and I think that's pretty much a direct influence from him… I think just as I was saying before my interest in pretty much anything is from there because my Dad has a huge… he is very knowledgeable, he reads a lot and I guess I pick up a lot of interests from that and some I put aside I think.*	
Provide models to deal in the adult/external world.	F/D-F/D	G61 They've also told me such being professional, doing what I do, being responsible about the things that I do, that I got from them as well, that's what they taught me… it's something that has grown on me because of that, just the influences.*	1

Domain 8: Parental adaptation influences on overall sense of ego identity

Emerging themes	Ego Identity Status	Quotes	Number of young people
Parents' difficulties to adapt to Australia encourages persistence and perseverance to achieve life time goals.	M	P10 Influenced me… I think their determination has made me, you know, more determined more… if you work hard, you get somewhere, not to give up.*	4
		P8 …Just their sense to try to integrate themselves into a new culture…	
		P9 Just…just the whole factor to having to learn a new language, putting themselves in a place, in a position where they had to learn a new culture, a new language… and just…	
	M	J14 It's hard to say because I was very young when I came here, like I grew up in this atmosphere, in this environment in Australian environment but my parents always been there to make me remember make me realise about my country and stuff.	
		J24 I think is a very thing to overcome, like was very hard to do what they did to come here, they have many opportunities in this country and this is very good that they did that I think that their action is very good, considering that they started here not knowing English and start from scratch, make this country their new country, I found this very huge.*	
	F/D-F/D	G31 Well I guess just seeing what they've gone through just mean… makes me work a little bit extra harder, on what I'm doing and what I'm trying to achieve…yeah, made me very aware of things or If I ever want to get married and have a family, just little things of the struggle that they've gone through made me aware of certain things what to do or what not to do, so…yeah…*	
		G27 Well…their adaptation… we'll divide the question in two parts. First it has been tough on them, I've seen it, I've seen the struggle they've gone through, and just what I've seen basically makes me want to work hard for them, just help them.	

Emerging themes	Ego Identity Status	Quotes	Number of young people
	F-F	The second part is the influence… M24 Ah… Basically … them being confident in adapting to a new way of life here in Australia that's been basically passed on to me, so just encouragement from them to achieve goals and a better education something they didn't get when they were in Uruguay, not because they didn't want to, just financially they couldn't, so that's one of the things that they always encouraged and also, them adapting to a new country and a new environment and its people, that's definitely influenced me, personally and educationally as well.	
No influence of parents' political views	M	P18 What about their political interests? J32 No really, I don't think so.	3
	F-F	A24 No.	
Parents preference for Latin American social activities influences young people identity.	M	J30 Yes the church, because the church bring together the whole community of people, being like my family, bring the whole community and the families together, make it easier because they are all together, that more communication, together, make it easier because they are all together and they coming from the same place.*	3
	F-F	A18 Ah, yes, Dad's been always interested in participating in things. My parents sometimes went to Spanish things, like the Uruguayan club or Spanish events, we were going to Australian events, and they don't see they fit in hardly ever we were going to Australian events, and they don't see they fit in probably. I wouldn't have any problems because I grew up here and may be they do and…	
	F-F	M12 I think social groups who my parents have been involved with, also social groups within school; you know that's been….	

Emerging themes	Ego Identity Status	Quotes	Number of young people
		M37 Oh well, yeah. The fact that you know, I feel comfortable with that as well and that I can share my beliefs and my views with all these people. Definitely… and also just, you know, how we think about family values, and traditions and so forth, that's another thing too, so…*	
		M39 Oh yeah yeah yeah, it is just enjoyment as well, it's something that I still enjoy and it makes me feel that I'm still back home, back in Uruguay in a way, even though I'm not and I haven't been back sort of …	
Different religious belief between parents young people presents uncertainty in the religious domain.	M	P15 No, I'm catholic, but I'm not practicing.	2
		P16 May be, could be… just because of the fact that we never went to church. My dad is not catholic, my Mum is… so that's probably why..	
		P17 No, everyone is catholic.	
	F/D-F/D	B38 Uh…that's a tough one. My parents differ from their views of religion. Mum is quite … I mean, she is quite religious, not …incredible religious, she doesn't really talk to me about that anymore, she did more so when I was little, and she was trying to explain religious to me, not any more, but she is definitely a religious person with no doubt. Dad I think, he doesn't talk about it very much, I think that he is like pretty much anyone who's done science at Uni, has a lot of trouble being religious and I think that's where I stand as well. In some ways I like to believe it, but at the same time I think it sort of goes, if I agree with what my lecturers told me I should disagree with religion. I mean you can still you can not be religious and pick up a lot of religious values, it doesn't mean you don't… because you're not religious you get to go out and kill someone just because you're not religious, you still can pick up all the values, the family values that you know, what's what, what do you want… I can't even phrase it but you know what I mean. I think that with me I tend, I guess I tend to have a high view of what my parents believe and	

Emerging themes	Ego Identity Status	Quotes	Number of young people
		that's Mum religious and Dad not so much, he doesn't talk about it, yeah, so I think I have sort of a mix between the two.*	
Parents who presented extreme political views, young people showed moderate political position in life.	F/D-F/D	B36 Yeah, I think most people tend to think of the political views of their parents, especially when they're younger and they haven't been exposed to much before. So it's first thing you are exposed to what your parents think so, a lot of that tend to stick with you and it doesn't mean…	1
		B37 I think, we have a lot of differences when it comes to politics with my Dad and also with my Mum, I think my Mum and I can… we are more someone on the same plane I think. Where with Dad I think sometimes tend to have a bit more sort of extreme views, not extreme but just things that I think now… I tend to have a different mix between the right and the left it's kind of other bits sort of entertainment with Mum and depends on the issue and it tends… Dad's more … I think he tends to go by the book a lot and, I say "No Dad you are not talking about the consequences", but "it should be like this…" (Laugh) so I think yeah you end up having a mix of values I guess, especially because a lot of students are certainly more left wing, you get a mix between the two. So yeah, that definitely influences me as far as political views… and that …*	
No influence of religion	F/D-F/D	G33 Religiously? Ah well, there is no religion because my parents haven't been to church.

G31 Well I guess just seeing what they've gone through just mean… makes me work a little bit extra harder, on what I'm doing and what I'm trying to achieve…yeah, made me very aware of things or If I ever want to get married and have a family, just little things of the struggle that they've gone through made me aware of certain things what to do or what not to do, so…yeah… | 2 |

Emerging themes	Ego Identity Status	Quotes	Number of young people
	F-F	A22 No, no religious has influenced me.	
Religion beliefs influence who they are today	M	J21 Religion.. I have been told by my family if you need help always pray to God, always we going to church on Sundays always is being a tradition in my culture, my country is very religious J22 Being Catholic is very good, like is very is all up to you, if you want something you pray to God you go to Church and you feel better, God will help you in one way. J33 Just their faith, just the big their faith has been. J35 That no matter what problems the family face God is always being the person to turn to… and has helped a lot.*	1
No influence of social recreation activities	M	P13 Not really	1